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Literary Classics

RIPIDES

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Elementary Classics.

THE HECUBA
OF
EURIPIDES.

*A REVISED TEXT WITH NOTES AND AN
INTRODUCTION*

BY THE
REV. JOHN BOND, M.A.

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1882

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1882

MAIN

PREFACE.

THE present edition of the *Hecuba* is mainly intended to explain and illustrate the play itself. But it being impossible to treat a Greek play as a separate and isolated whole we have tried to make sure that a boy after carefully and intelligently studying our commentary shall not merely be able to pass a close examination in the *Hecuba* itself, but shall know more both of Euripides and of Greek scholarship in general.

Our obligations to previous editors are very great : but we have carefully avoided the mistake of writing a mere compilation, which must needs be crude and therefore unsatisfactory. The editors to whom our acknowledgments are more especially due are Porson, Pflugk, Hermann, Dindorf, Kirchhoff, Nauck, Paley, Wecklein and Weil.

Our text is for the most part conservative, following—(as all modern editors must)—the lead of Kirch-

hoff, whose edition of 1855 placed the text of Euripides on a new footing. With him we have given great weight to the best class of MSS., viz. the *Marcian* (xii. cent.), the *Vatican* (xiii. ?), and the two *Parisian*, 2712, 2713; denoted by Prinz A, B, E, a respectively. The 'best MS.' occasionally mentioned in the commentary is the first of these.

All quotations have been given in full, and the only book to which mere references have been made is Prof. Goodwin's excellent *School Greek Grammar*. We gratefully acknowledge valuable help and advice from the well-known scholars Prof. Kennedy, Mr E. S. Shuckburgh and Mr A. W. Verrall.

INTRODUCTION.

EURIPIDES was born B.C. 480, perhaps on the very day when in '*the*' battle' at 'sea-born Salamis' Athens under Themistokles destroyed the great Persian force which Xerxes had brought against Hellas, and won the fight of civilisation and progress over stagnation and barbarism. His lot was therefore cast in the most brilliant epoch of Athenian history, and while he was growing up to manhood the life of the whole of Hellas ran high, all was movement and vigour tempered by Athenian taste into an artistic beauty dignified by power. The literary form which this outburst of energy took was, as in Elizabethan England, the drama. Aeschylus born B.C. 525 and Sophokles born B.C. 495 had perfected the form of tragedy, the one ruggedly grand, the latter ideally perfect. It was reserved for their great successor Euripides to make tragedy not heroic but human, to paint men not as they ought to be but as they are when toiling, rejoicing, sorrowing in the high-ways and the bye-ways of everyday life. We may everywhere see

‘Our Euripides the human
With his droppings of warm tears
And his touches of things common
Till they rose to touch the spheres’.

* Xen: *Anab.* i. 2. 9.

'His object was to excite interest, not by distant grandeur like Aeschylus, nor by ideals however touching and poetic like Sophokles, but by bringing real men and women on the stage, with real human passions and feelings as his countrymen saw them every day in Athens. The strong side of this realism is clearly 'the touch of nature', the weak side is the danger of its losing all effect and becoming commonplace and undignified'.

The HECUBA tells the story of the Trojan queen's sorrows,—the hateful exchange of slavery for royal estate, the foul murder of her son, the sacrifice of her daughter,—and the bloody revenge wreaked by her upon the slayer of her boy. It abounds with the good and bad points of the poet. It is, as Aristotle said, the 'most tragic' of dramas, and is full of pathetic power. But the set harangues on the possibility of teaching virtue and on the value of rhetoric (traces of the poet's intimate relations with Sokrates, Anaxagoras and other leading spirits of his day,) sound cold and in bad taste, coming as they do from the mouth of a mother steeped in bitter woe. Again, the loose joining of the two parts of which the play is composed indicates a weak point in the poet. The death of Polyxena and the cruel revenge upon Polymestor are really two separate pieces which Euripides has not cared to weld into one very fast whole. For whereas Sophokles contrived that every scene should lead up to the catastrophe, Euripides relied upon the telling nature of particular situations.

It is somewhat strange that, while Euripides gained the first prize but five times in the course of his long dramatic career, so many as 18 of his plays have come down to us as against seven of Sophokles and Aeschylus respectively. His tender pathos and modern spirit

will account for his popularity in modern times; for his want of success in his own days, 'why crown whom Zeus has crowned in soul before?'

In criticising such prologues as that spoken by the shade of Polydorus, we must remember that every Athenian in the theatre knew perfectly well already the whole tale of 'the mobled queen.' But he would watch with breathless interest to see how the poet would work out and develop the familiar story, and the prize would be adjudged accordingly. The audience was probably as highly educated as our own Commons; 'for the house is clever', said Aristophanes, one of the cleverest of them all. Macaulay truly says, 'An Athenian citizen might possess very few volumes; and the largest library to which he had access might be much less valuable than Johnson's bookcase in Bolt Court. But the Athenian might pass every morning in conversation with Socrates, and might hear Pericles speak four or five times in a month. He saw the plays of Sophocles and Aristophanes: he walked amidst the friezes of Phidias and the paintings of Zeuxis: he knew by heart the choruses of Aeschylus'.

The date of the *Hecuba* is fixed with fair precision to B.C. 425 or thereabouts. For Aristophanes in the *Clouds**¹, which came out B.C. 423, parodies v. 172; compare also the notes on 462, 650. Its moral is the antithesis of barbarism and savagery to Hellenic culture and the reign of law, together with a practical illustration of the favourite Greek saying δράσατε παθεῖν. The scene is laid in the Thracian Chersonese, over against Troy, where the anger of Achilles has held back the favourable wind from the Greek fleet. His Shade has just appeared above his tomb, demand-

* 1165.

ing as sacrifice the fairest of the Trojan maidens. A Greek council of war votes that Hecuba's daughter Polyxena shall die. Here the action of the play opens.

Structure of the Play.

- I. PROLOGUE, 1—99 = that part of a tragedy which precedes the first entrance of the chorus.
- II. PARODUS, 100—154 = the song of the chorus as they march into the orchestra and take their place.
- III. *First EPISODE*, 155—443.
- IV. *First STASIMON*, 444—483. A *Stasimon* is a song sung by the chorus from their station.
- V. *Second EPISODE*, 484—628.
- VI. *Second STASIMON*, 629—657.
- VII. *Third EPISODE*, 658—904.
- VIII. *Third STASIMON*, 905—952.
- IX. EXODUS, 953—end.

Episodes are the dialogues which come between two choral odes, and it will be seen that they roughly divide the whole play into acts. The Doric poet Alkman gave an artistic form to the choral lyric by arranging that the chorus, while singing stasima, should execute alternately a movement to the right (*STROPHE* turning) and a movement to the left (*ANTISTROPHE*); and he composed the songs which the chorus was to sing in couples of stanzas called *STROPHE* and *ANTISTROPHE*, answering to these balanced movements. Tisias of Sicily (surnamed Stesichorus, 'marshal of choruses,') perfected the form of the choral lyric by adding to *STROPHE* and *ANTISTROPHE* a third part, the

EPODOS, sung by the chorus while it remained stationary after the movements to right and left.

It is advisable to add a few words in explanation of the *scholia* which are sometimes cited in the commentary. The *scholia* of Euripides consist of a putting together of two continuous commentaries, the fuller one the work of Dionysius, the other by an anonymous writer, both drawing from Alexander, who again drew largely from Didymus: he for the most part reproduced the opinions of earlier commentators. The genealogy therefore is (1) Didymus, (2) Alexander, (3) (a) Dionysius, (b) Anon., (4) the *Scholia* themselves.

Ε Κ Α Β Η.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΤΔΩΡΟΤ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΤΖΕΝΗ.

ΟΔΤΣΣΕΤΣ.

ΤΑΛΘΤΒΙΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΟΛΤΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΤΤΩΤ.

*The scene is laid throughout in the Grecian encampment on
the shores of the Thracian Chersonese.*



Ε Κ Α Β Η.

ΠΟΛΥΔΩΡΟΤ ΕΙΔΟΛΟΝ.

“Ηκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἵν’ Ἀιδης χωρὶς φκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγὼς τῆς Κισσέως,
Πριάμου τε πατρὸς, ὃς μ’, ἐπεὶ Φρυγῶν πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἐλληνικῷ,
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὅς τήνδ’ ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατὴρ, ἵν’, εἴ ποτ’ Ἰλίου τείχη πέσοι,
τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
νεώτατος δ’ ἦν Πριαμιδῶν· ὃ καί με γῆς
ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὅπλα
οὔτ’ ἔγχος οἰός τ’ ἦν νέω βραχίονι.
ἔως δὲν οὖν γῆς ὄρθῳ ἔκειθ’ ὄρίσματα,
πύργοι τ’ ἄθραυστοι Τρωικῆς ἥσαν χθονὸς,
Ἐκτωρ τ’ ἀδελφὸς οὐμὸς ηύτυχει δορὶ,
καλῶς παρ’ ἀνδρὶ Θρηκὶ, πατρῷ χρέος,
τροφαῖσιν, ὡς τις πτόρθος, ηὔξόμην τάλας.

5

10

15

20

έπει δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται
ψυχὴ, πατρόφα θ' ἐστία κατεσκάφη,
αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,
σφαγεὶς Ἀχιλλέως παιδὸς ἐκ μιαιφόνου,
κτείνει με χρυσοῦ τὸν ταλαιπωρον χάριν
ξένος πατρῷος, καὶ κτανὼν ἐς οἶδμ' ἄλλος
μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
κεῦμαι δ' ἐπ' ἀκτῆς, ἄλλοτ' ἐν πόντου σάλῳ,
πολλοῖς διαύλοις κυμάτων φορούμενος,
ἄκλαιντος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης 30
Ἐκάβης αἵσσω, σῶμ' ἔρημώσας ἐμὸν,
τριταῖον ἥδη φέγγος αἰωρούμενος,
ὅσοντερ ἐν γῇ τῆδε Χερσονησίᾳ
μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα
πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι
θάσσουντ' ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός· 35
οἱ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεῖς
κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικὸν,
πρὸς οἴκον εὐθύνοντας ἐναλίαν πλάτην·
αἵτει δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
τύμβῳ φίλοιν πρόσφαγμα καὶ γέρας λαβεῖν.
καὶ τεύξεται τοῦδ', οὐδὲ ἀδώρητος φίλων
ἐσται πρὸς ἀνδρῶν· ή πεπρωμένη δ' ἄγει
θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἥματι
δυοῖν δὲ παιδοιν δύο νεκρῷ κατόψεται
μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης. 45
φανήσομαι γὰρ, ὡς τάφου τλήμων τύχω,
δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
τοὺς γὰρ κάτω σθένοντας ἐξηγησάμην

τύμβου κυρῆσαι, καὶ χέρας μητρὸς πεσεῖν.
τοῦμὸν μὲν οὖν ὅσονπερ ἥθελον τυχεῖν
ἔσται· γεραιᾶ δὲ ἐκποδῶν χωρήσομαι
Ἐκάβη· περᾶ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα
Ἄγαμέμνονος, φάντασμα δειμαίνουσ' ἔμόρ.
φεῦ·

ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων
δουλειον ἡμαρ εἶδες, ὡς πράσσεις κακῶς,
ὅσονπερ εὐ ποτ'. ἀντισηκώσας δέ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ΕΚΑΒΗ.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
ἄγετ', ὁρθοῦσαι τὴν ὁμόδουλον,

60

Τρφάδες, ὑμῖν, πρόσθε δέ ἄνασσαν.

λάβετε, φέρετε, πέμπετ', ἀείρετέ μου
γεραιᾶς χειρὸς προσλαζύμεναι·

65

κάγῳ σκολιῷ σκίπωνι χερὸς
διερειδομένα, σπεύσω βραδύπουν
ἥλυσιν ἄρθρων προτιθεῖσα.

ὦ στεροπὰ Διὸς, ὦ σκοτία νὺξ,
τί ποτ' αἴρομαι ἔννυχος οὗτω

- δείμασι, φάσμασιν; ὦ ποτνια χθῶν,
μελαγοπτερύγων μάτερ ὀνείρων,
ἀποπέμπομαι ἔννυχον ὄψιν,

70

ἄν περὶ παιδὸς ἔμοῦ τοῦ σωζομένου κατὰ Θρήκην
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων
φοβερὰν [ὄψιν ἔμαθον,] ἐδάην.

ὦ χθόνιοι θεοὶ, σώσατε παιδὸν ἔμὸν,

ὅς μόνος οἶκων ἄγκυρ' ἀτ' ἐμῶν,
τὴν χιονώδη Θρῆκην κατέχει,
ξείνου πατρίου φυλακᾶσιν.

ἔσται τι νέον,

ἥξει τι μέλος γοερὸν γοεραῖς.
οὐποτ' ἐμὰ φρήνων ὡδὸς ἀλίαστος
φρίσσει, ταρβεῖ.

ποῦ ποτε θείαν Ἐλένου ψυχὰν
ἢ Κασάνδρας ἐσθῶ, Τρωάδες,
ὡς μοι κρίνωσιν ὄνείρους;

εἴδον γὰρ βαλιὰν ἔλαφον λύκου αἷμονι χαλᾶ 90
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνοίκ-
τως.

καὶ τόδε δεῖμά μοι

ἥλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
φάντασμ' Ἀχιλέως.

γῆτει δὲ γέρας τῶν πολυμόχθων
τινὰ Τρωιάδων.

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαίμονες, ἵκετεύω.

ΧΟΡΟΣ.

Ἐκάβη, σπουδῇ πρός σ' ἐλιάσθην,
τὰς δεσποσύνους σκηνὰς προλεποῦσ',
ἴν' ἐκληρώθην καὶ προσετάχθην
δούλη, πόλεως ἀπελαυνομένη.

τῆς Ἰλιάδος, λόγχης αἰχμῇ
δοριθήρατος πρὸς Ἀχαιῶν,
οὐδὲν παθέων ἀποκουφίζουσ',
ἀλλ' ἀγγελίας βάρος ἀραμένη

80

85

95

100

105

μέγα, σοί τε, γύναι, κῆρυξ ἀχέων.

ἐν γὰρ Ἀχαιῶν πλήρει ἔυνόδῳ

λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ

110

σφάγιον θέσθαι τύμβου δ' ἐπιβὰς

οἰσθ' δτε χρυσέοις ἐφάνη σὺν ὅπλοις,

τὰς ποντοπόρους δ' ἔσχε σχεδίας,

λαίφη προτόνοις ἐπερειδομένας,

τάδε θωῦσσων,

115

ποῦ δὴ, Δαναοὶ, τὸν ἐμὸν τύμβον

στέλλεσθ' ἀγέραστον ἀφέντες;

πολλῆς δ' ἔριδος ἔννέπαισε κλύδων,

δόξα δ' ἔχώρει δίχ' ἀν' Ἑλλήνων

120

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι

τύμβῳ σφάγιον; τοῖς δ' οὐχὶ δοκοῦν.

ἥν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν

τῆς μαντιπόλου βάκχης ἀνέχων

λέκτρ' Ἀγαμέμνων·

τὸ Θησείδα δ', ὅζω Ἀθηνῶν,

125

δισσῶν μύθων ῥήτορες ἥσαν·

γνώμῃ δὲ μιᾳ ἔννεχωρείτην,

τὸν Ἀχίλειον τύμβον στεφανοῦν

αἷματι χλωρῷ, τὰ δὲ Κασάνδρας

λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας

130

πρόσθεν θήσειν ποτὲ λόγχης.

σπουδὰὶ δὲ λόγων κατατεινομένων

ἥσαν ἵσαι πως, πρὶν δὲ ποικιλόφρων

κόπις, ἥδυλόγος, δημοχαριστῆς

Λαερτιάδης πείθει στρατιὰν

135

μὴ τὸν ἄριστον Δαναῶν πάντων

δούλων σφαγίων οῦνεκ' ἀπωθεῖν,
μηδέ τιν' εἰπεῖν παρὰ Περσεφόνη
στάντα φθιμένων

ώς ἀχάριστοι Δαναοὶ Δαναοῖς
τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
Τροίας πεδίων ἀπέβησαν.

ἢξει δ' Ὁδυσεὺς ὅσον οὐκ ἥδη,
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
ἔκ τε γεραιᾶς χερὸς ὄρμήσων.

ἀλλ' ἦθι ναοὺς, ἦθι πρὸς βωμοὺς,
ἴζεν Ἀγαμέμνονος ἵκέτις γονάτων·
κήρυσσε θεοὺς τούς τ' οὐρανίδας
τούς θ' ὑπὸ γαῖαν.

ἢ γάρ σε λιταὶ διακωλύσουσ'
ὄρφανὸν εἶναι παιδὸς μελέας,
ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῆ
φοινιστομένην αἷματι παρθένον
ἔκ χρυσοφόρου
δειρῆς νασμῷ μελαναυγεῖ.

ΕΚ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;

ποίαν ἀχώ; ποῖον ὁδυρμόν;

δειλαία δειλαίου γήρως,

δουλείας τᾶς οὐ τλατᾶς,

τᾶς οὐ φερτᾶς· ὥμοι μοι

τίς ἀμύνει μοι; ποία γέννα,

ποία δὲ πόλις;

φροῦδος πρέσβυς, φροῦδοι παιδεῖς.

ποίαν, ἢ ταύταν ἢ κείναν,

στείχω; ποῖ δ' ἥσω; ποῦ τις

140

145

150

155

160

θεῶν ἡ δάιμων ἐπαρωγός; 165
 ω κάκ' ἐνεγκοῦσαι Τρῳάδες, ω
 κάκ' ἐνεγκοῦσαι
 πήματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος
 ἀγαστὸς ἐν φάει.
 ω τλάμων, ἄγησαι μοι, ποὺς, 170
 ἄγησαι τῷ γηραιῷ
 πρὸς τάνδ' αὐλάν· ω τέκνον, ω παι
 δυστανοτάτας ματέρος, ἔξελθ'
 ἔξελθ' οἴκων· αἴτιος ματέρος
 αὐδὰν, ω τέκνον, ως εἰδῆς
 οἴαν οἴαν αἵτιοι φάμαν
 περὶ σᾶς ψυχᾶς.

ΠΟΛΤΖΕΝΗ.

ἰω,
 μάτερ μάτερ, τί βοᾷς; τί νέον
 καρύξασ' οἴκων μ', ωστ' ὅρνιν,
 θάμβει τῷδ' ἔξεπταξας;

ΕΚ. ίώ μοι, τέκνον.

ΠΟΛΥΞ. τί με δυσφημεῖς; φροίμια μοι κακά.

ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΥΞ. ἔξαύδα, μὴ κρύψῃς δαρόν.

δειμαίνω δειμαίνω, μάτερ,
 τί ποτ' ἀναστένεις.

ΕΚ. τέκνον ω, τέκνον μελέας ματρός.

ΠΟΛΥΞ. τί τόδ' ἀγγέλλεις;

ΕΚ. σφάξαι σ' Ἀργείων κοινὰ

ξυντείνει πρὸς τύμβον γνώμα

190

Πηλείᾳ γέννα.

ΠΟΛΥΞ. οἴμοι, μάτερ, πῶς φθέγγει
ἀμέγαρτα κακῶν; μάνυσόν μοι
μάνυσον, μάτερ.

ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας·
ἀγγέλλουσ' Ἀργείων δόξαι
ψῆφῳ τᾶς σᾶς περί μοι ψυχᾶς.

ΠΟΛΥΞ. ὡ δεινὰ παθοῦσ', ὡ παντλάμων,
ὡ δυστάνου μάτερ βιοτᾶς,
οἵαν οἴαν αὖ σοι λώβαν
ἐχθίσταν ἀρρήταν τ'
ἄρσέν τις δαίμων.

οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
γήρᾳ δειλαία δειλαίω
ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐριθρέπταν
μόσχον δειλαία δειλαίαν
εἰσόψει χειρὸς ἀναρπαστὰν
σᾶς ἄπο, λαιμότομόν θ' Ἄιδα
γᾶς ὑποπεμπομέναν σκότον, ἐνθα νεκρῶν μέτα
τάλαινα κείσομαι.

σὲ μὲν, ὡ μάτερ δύστανε βίον,
κλαίω πανδύρτοις θρήνοις·
τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
ξυντυχία κρείσσων ἐκύρησεν.

ΧΟ. καὶ μὴν Ὁδυσσεὺς ἔρχεται σπουδῇ ποδὸς,
Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

195

200

205

210

215

ΕΚΑΒΗ.

ΟΔΤΣΣΕΤΣ

γύναι, δοκῶ μέν σ' εἰδέναι γνῶμην οὐστρατοῦ
ψῆφον τε τὴν κραυθεῖσαν, ἀλλ' ὅμεις ἄρρενοι.

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220

σφάξαι πρὸς ὄρθὸν χῶμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης

τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης

ἴερεύς τ' ἔπεσται τοῦδε παῖς Ἀχιλλέως.

οἰσθ' οὖν δὲ δρᾶστον; μήτ' ἀποσπασθῆς βίᾳ 225

μήτ' ἐς χερῶν ἄμυλλαν ἔξέλθης ἐμοί·

γίγνωσκε δὲ ἀλκὴν καὶ παρουσίαν κακῶν

τῶν σῶν. σοφόν τοι κάν κακοῖς ἀ δεῖ φρονεῖν.

ΕΚ. αἰαῖ· παρέστηχ', ως ἔοικ', ἀγών μέγας,

πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230

καγωγ' ἄρ' οὐκ ἔθνησκον οὐδὲ ἔχρην θανεῖν,

οὐδὲ ὠλεσέν με Ζεὺς, τρέφει δὲ, ὅπως ὄρῳ

κακῶν κάκ' ἄλλα μείζον' η τάλαιν' ἐγώ.

εἰ δὲ ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους

μὴ λυπρὰ μηδὲ καρδίας δηκτήρια 235

ἐξιστορήσαι, σοὶ μὲν εἰρήσθαι χρεῶν,

ἡμᾶς δὲ ἀκοῦσαι τοὺς ἔρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἔρωτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

ΕΚ. οἰσθ' ἡνίκ' ἥλθεις Ἰλίου κατάσκοπος,

δυσχλαινίᾳ τὸ ἄμορφος, ὁμμάτων τὸ ἄπο 240

φόνου σταλαγμοὶ σὴν κατέσταζον γέννυν;

ΟΔ. οἰδέ· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

ΕΚ. ἔγνω δέ σ' Ἐλένη, καὶ μόνη κατεῦπ' ἐμοί;

ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

ΕΚ. ἥψω δὲ γονάτων τῶν ἔμῶν ταπεινὸς ὥν; 245

ΟΔ. ὥστ' ἐνθανεῖν γε σοῦς πέπλοισι χεῖρ' ἔμήν

ΕΚ. τί δῆτ' ἔλεξας, δοῦλος ὃν ἔμος τότε;

ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.

ΕΚ. ἔσωσα δῆτά σ', ἔξέπεμψά τε χθονός;

ΟΔ. ὥστ' εἰσοράν γε φέγγος ἡλίου τόδε.

ΕΚ. οὐκουν κακύνει τοῦσδε τοῖς βουλεύμασιν,

ὅς ἔξ ἔμοῦ μὲν ἔπαθες οἴα φῆς παθεῖν,

δρᾶς δ' οὐδὲν ημᾶς εὖ, κακῶς δ' ὅσον δύνη;

ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους

ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,

οἵ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,

ἢν τοῦσι πολλοῖς πρὸς χάριν λέγητέ τι.

ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι

ἐσ τήνδε παῖδα ψῆφον ὄρισαν φόνου;

πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν

πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;

ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων

ἐσ τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;

ἄλλ' οὐδὲν αὐτὸν ἦδε γ' εἴργασται κακόν.

Ἐλένην νιν. αἰτεῖν χρῆν τάφῳ προσφάγματα·

κεύη γάρ ὠλεσέν νιν ἐσ Τροίαν τ' ἄγει

εὶ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν

κάλλει θ' ὑπερφέρουσαν, οὐχ ημῶν τόδε·

ἢ Τυνδαρὶς γάρ εἶδος ἐκπρεπεστάτη,

ἀδικοῦσά θ' ημῶν οὐδὲν ἥσσον ηύρεθη.

τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·

ἄ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἔμοῦ,

ἀκουσον. ἢψω τῆς ἔμῆς, ὡς φῆς, χερὸς

καὶ τῆσδε γραίας προσπίτνων παρηίδος·

250

255

260

270

ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγὼ,
χάριν τ' ἀπαγώ τὴν τόθ', ίκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,
μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις·

ταύτη γέγηθα κάπιλήθομαι κακῶν·

ἡ δ' ἀντὶ πολλῶν ἐστί μοι παραψυχὴ,

πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἀ μὴ χρεῶν,,

οὐδὲ εὐτυχοῦντας εὐ δοκεῖν πράξειν ἀεί.

κάγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,

τὸν πάντα δ' ὅλβον ἥμαρ ἐν μ' ἀφείλετο.

ἄλλ', ὡ φίλον γένειον, αἰδέσθητί με,

οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιϊκὸν στρατὸν

παρηγόρησον, ως ἀποκτείνειν φθόνος

γυναικας, ἃς τὸ πρῶτον οὐκ ἐκτείνατε

βωμῶν ἀποσπάσαντες, ἄλλ' φέτείρατε.

νόμος δ' ἐν νῦν τοῖς τ' ἐλευθέροις ἵσος

καὶ τοῖσι δούλοις αἵματος κεῖται πέρι

τὸ δ' ἀξίωμα, καν κακῶς λέγη, τὸ σὸν

πείσει· λόγος γὰρ ἐκ τ' ἀδοξοῦντων Ἰων

κάκ τῶν δοκοῦντων αὐτὸς οὐ ταῦτὸν σθένει.

ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,

ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων

κλύουσα θρήνους οὐκ ἀν ἐκβάλοι δάκρυ.

ΟΔ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμούμενῳ

τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί.

ἐγὼ τὸ μὲν σὸν σῶμ', ύφ' οὐπερ ηὔτυχουν,

σωζειν ἔτοιμός εἴμι, κούκ ἄλλως λέγω·

ἄ δ' εἶπον εἰς ἀπαντας, οὐκ ἀρνήσομαι,

275

280

285

290

295

300

Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παῖδα δοῦναι σφάγιον ἔξαιτουμένῳ.

305

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνήρ
μηδὲν φέρηται τῶν κακιόνων πλέον.

ἡμῖν δὲ Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
Θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνήρ.

310

οὐκον τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ
χρώμεσθ', ἐπεὶ δὲ ὅλωλε, μὴ χρώμεσθ' ἔτι;

εἴεν· τί δῆτ' ἐρεῖ τις, ἦν τις αὖ φανῆ
στρατοῦ τὸ ἄθροιστις πολεμίων τὸ ἀγωνία;

πότερα μαχούμεθ', ηφαί σφυχήσομεν,
τὸν κατθανόνθ' ὄρωντες οὐ τιμώμενον;

καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν
κεί σμίκρῳ ἔχοιμι, πάντ' ἀν ἀρκούντως ἔχοι·

τύμβον δὲ βουλοίμην ἀν ἀξιούμενον
τὸν ἐμὸν ὄρᾶσθαι· διὰ μακροῦ γὰρ ηφάρις.

320

εἰ δὲ οἰκτρὰ πάσχειν φῆς, τάδε ἀντάκουε μου·
εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλιαι

γραῖαι γυναῖκες ἥδε πρεσβῦται σέθεν,
νύμφαι τὸ ἀρίστων νυμφίων τητώμεναι,

ῶν ἥδε κεύθει σώματ' Ἰδαία κόνις.
τόλμα τάδε· ἡμεῖς δέ, εἰ κακῶς νομίζομεν

τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὄφλησομεν·
οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους

ἥγεντο μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ως ἀν ηφαί σφυχῆς.

330

ἥμεῖς δὲ ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

ΧΟ. αἰαῖ· τὸ δοῦλον ως κακὸν πεφυκ' αέν,

τολμᾶ θ' ἀ μὴ χρῆ, τῇ βίᾳ κρατούμενον.

ΕΚ. ὡς θύγατερ, σύμοι μὲν λόγοι πρὸς αἰθέρα
φροῦδοι μάτην διφθέντες ἀμφὶ σου φόνου· 335

σὺ δ' εἴ τι μεῖζω δύναμιν ἢ μήτηρ ἔχεις,
σπουδάξε, πάσας ὥστ' ἀηδόνος στόμα
φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.

πρόσπιπτε δ' οἰκτρῶς τοῦδε Ὁδυσσέως γόνυ,
καὶ πεῖθ'. ἔχεις δὲ πρόφασιν ἔστι γὰρ τέκνα 340
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

ΠΟΛΥΞ. ὄρῳ σ', Ὁδυσσεῦ, δεξιὰν ὑφ' εἶματος
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν
στρέφοντα, μή σου προσθίγω γενειάδος.

Θάρσει· πέφενγας τὸν ἔμὸν ἱκέσιον Δία· 345
ὡς ἔφομαί γε, τοῦ τ' ἀναγκαίου χάριν
θανεῖν τε χρήζουσ'; εἴ δὲ μὴ βουλήσομαι,
κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.

τί γάρ με δεῖ ζῆν; ἢ πατήρ μὲν ἦν ἄναξ
Φρυγῶν ἀπάντων· τοῦτο μοι πρώτον βίου· 350
ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὅπο,
βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
ἔχουσ', δτου δῶμ' ἔστιαν τ' ἀφίξομαι·

· δέσποινα δ' η δύστηρος Ἰδαίασιν ἦν
γυναιξὶ, παρθένοις τ' ἀπόβλεπτος μέτα, 355

ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·
νῦν δ' εἰμὶ δουλη. πρῶτα μέν με τοῦνομα
θανεῖν ἔραν τίθησιν, οὐκ εἰωθὸς ὅν·
ἔπειτ' ἵσως ἀν δεσποτῶν ὡμῶν φρένας
τύχοιμ' ἀν, ὅστις ἀργύρου μ' ὠνήσεται,
τὴν Ἐκτορός τε χάτέρων πολλῶν κάσιν, 360

προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
σαύρειν τε δῶμα κερκίσιν τὸ ἐφεστάναι
λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·

λέχη δὲ τάμα δοῦλος ὠνητός ποθεν 365

χρανεῖ, τυράννων πρόσθεν ηξιωμένα.

οὐδὴτ' ἀφίημ' ὄμματων ἐλεύθερον
φέγγος τόδ', Ἀιδη προστιθεῖστ' ἔμὸν δέμας.

ἄγ' οὖν μ', Ὁδυσσεῦ, καὶ διέργασται μ' ἄγων·

οὗτ' ἐλπίδος γὰρ οὗτε του δόξης ὄρῳ 370

θάρσος παρ' ἡμῖν ὡς ποτ' εὐ πρᾶξαι με χρή.

μῆτερ, σὺ δὲ ἡμῖν μηδὲν ἐμποδὼν γένη

λέγουσα μητὲ δρῶσα· συμβούλου δέ μοι

θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.

ὅστις γὰρ οὐκ εἴωθε γενέσθαι κακῶν, 375

φέρει μὲν, ἀλγεῖ δὲ αὐχέν' ἐντιθεὶς ζυγῷ·

θανὼν δὲ ἀν εἴη μᾶλλον εὐτυχέστερος

ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

ΧΟ. δεινὸς χαρακτὴρ κάπισημος ἐν βροτοῖς

ἐσθλῶν γενέσθαι, κάπι μεῖζον ἔρχεται

τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις. 380

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ

λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως

χάριν γενέσθαι παιδὶ, καὶ ψόγον φυγεῖν

νῦμᾶς, Ὁδυσσεῦ, τήνδε μὲν μὴ κτείνετε,

νῦμᾶς δὲ ἄγοντες πρὸς πυρὰν Ἀχιλλέως

κεντεῖτε, μὴ φειδεσθεῖτε· ἐγὼ τέκον Πάριν

ὅς παιδα Θέτιδος ὠλεσεν τόξοις βαλών.

ΟΔ. οὐ σ', ὡ γεραιὰ, κατθανεῖν Ἀχιλλέως

φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', γῆγάστο. 390

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
καὶ δὶς τόσον πῶμ' αἴματος γενήσεται
γαίᾳ νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

ΟΔ. ἄλις κόρης εἰς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλων· μηδὲ τόνδ' ὠφείλομεν.

395

ΕΚ. πολλὴ γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.

ΕΚ. ὅποια κισσὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

ΕΚ. ως τῆσδ' ἔκουσα παιδὸς οὐ μεθήσομαι.

400

ΟΔ. ἀλλ' οὐδὲ ἐγὼ μὴν τήνδ' ἄπειμι αὐτοῦ λιπών.

ΠΟΛΥΓΕ. μῆτερ, πιθοῦ μοι· καὶ σὺ, παῖ Λαερτίου,

χάλα τοκεῦσιν εἰκότως θυμούμενοις,
σύ τ', ὡς τάλαινα, τοῖς κρατοῦσι μὴ μάχουν.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν
γέροντα χρῶτα πρὸς βίαν ὠθουμένη,

ἀσχημονῆσαι τ' ἐκ νέου βραχίονος
σπασθεῖσ'; ἢ πείσει· μὴ σύ γ'; οὐ γὰρ ἄξιον.

ἀλλ', ὡς φίλη μοι μῆτερ, ηδίστην χέρα
δὸς καὶ παρειὰν προσβαλεῖν παρηδί.

410

ώς οὐποτ' αὐθις, ἀλλὰ νῦν πανύστατον
ἀκτῖνα κύκλον θ' ηλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὡς μῆτερ, ὡς τεκοῦσ', ἄπειμι δὴ κάτω.

ΕΚ. ὡς θύγατερ, ημεῖς δ' ἐν φάει δουλεύσομεν.

415

ΠΟΛΥΓΕ. ἄνυμφος, ἀνυμέναιος, ὡν μ' ἔχρην τυχεῖν.

ΕΚ. οἰκτρὰ σὺ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΥΓΕ. ἐκεῖ δ' ἐν Ἀιδουν κείσομαι χωρὶς σέθεν.

ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΥΞ. δούλη θανοῦμαι, πατρὸς οὐσ' ἀλευθέρου. 420
ΕΚ. ημεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

ΠΟΛΥΞ. τί σοι πρὸς Ἐκτορ' ἡ γέροντ' εἶπω πόσιν;
ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

ΠΟΛΥΞ. ὁ στέρνα, μαστοί θ', οἱ μὲν ἐθρέψαθ' ηδέως.
ΕΚ. ὁ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

ΠΟΛΥΞ. χαῖρ', ω τεκοῦσα, χαῖρε Κασάνδρα τέ μοι.

ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δὲ οὐκ ἔστιν τόδε.

ΠΟΛΥΞ. ὁ τ' ἐν φιλίπποις Θρυξὶ Πολύδωρος κάσις.

ΕΚ. εἰ ζῇ γ' ἀπιστῷ δὲ ὥδε πάντα δυστυχῶ.

ΠΟΛΥΞ. ζῇ καὶ θανούσης ὅμρα συγκλήσει τὸ σόν. 430

ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὑπο.

ΠΟΛΥΞ. κόρμιξ, 'Οδυσσεῦ, μ' ἀμφιθεὶς κάρα πέπλοις·

ώς πρὶν σφαγῆναι γ' ἐκτέτηκα καρδίαν

θρήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόοις.

ω φῶς· προσειπεῦν γὰρ σὸν ὄνομ' ἔξεστί μοι, 435

μέτεστι δὲ οὐδὲν πλὴν ὅσον χρόνον ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

ΕΚ. οἱ γάρ προλείπω λύεται δέ μου μέλη.

ω θύγατερ, ἄψαι μητρὸς, ἐκτεινον χέρα,

δός· μὴ λίπης μ' ἀπαιδ'. ἀπωλόμην, φίλαι. 440

[ώς τὴν Λάκαιναν ξύγγονον Διοσκόροιν

Ἐλένην ἴδοιμι· διὰ καλῶν γὰρ ὄμμάτων

αἰσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.]

ΧΟ. αὔρα, ποντιὰς αὔρα,

στρ. α'.

ἄτε ποντοπόρους κομίζεις

445

θοὰς ἀκάτους ἐπ' οἴδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖσ' ἀφέξομαι ;
 ἡ Δωρίδος ὄρμον αἴας, 450
 ἡ Φθιάδος, ἐνθα τὸν
 καλλίστων ὑδάτων πατέρα
 φασὶν Ἀπιδανὸν γύας λιπαίνειν ;
 ἡ νάσων, ἀλιήρει
 κώπῃ πεμπομέναν τάλαιναν, 455
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
 ἐνθα πρωτόγονός τε φοῖνιξ
 δάφνα θ' ἱεροὺς ἀνέσχε
 πτόρθους Λατοῖ φίλᾳ 460
 ὠδῖνος ἄγαλμα δίας ;
 σὺν Δηλιάσιν τε κού-
 ραισιν Ἀρτέμιδός τε θεᾶς
 χρυσέαν ἀμπυκα τόξα τ' εὐλογήσω ; 465
 ἡ Παλλάδος ἐν πόλει
 τᾶς καλλιδίφρου θεᾶς
 ναίονος' ἐν κροκέῳ πέπλῳ
 ζεύξομαι ἅρα πώ-
 λους, ἐν δαιδαλεαῖσι ποι- 470
 κίλλουσ' ἀνθοκρόκοισι πήναις,
 ἡ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ
 κοιψίει φλογμῷ Κρονίδας ;
 ὥμοι τεκέων ἐμῶν, 475
 ὥμοι πατέρων, χθονός θ'
 ἀ καπνῷ κατερείπεται
 τυφομένα, δορί-
 κτητος Ἀργείων· ἐγὼ δ'

ἀντ. α. 455

460

465

στρ. β'.

470

ἀντ. β'. 475

ἐν ξείνῃ χθονὶ δὴ κέκλημαι
δούλα, λιποῦσ' Ἀσίαν
Εὐρώπας θεράπναν,
ἀλλάξασ' Ἀιδα θαλάμους.

480

ΤΑΛΘΒΙΟΣ.

ποῦ τὴν ἄνασσαν δήποτ' οὖσαν Ἰλίου

Ἐκάβην ἀν ἐξεύροιμι, Τρῳάδες κόραι;

485

ΧΟ. αὗτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,
Ταλθύβιε, κεῖται, συγκεκλημένη πέπλοις.

ΤΑ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραν;

ἢ δόξαν ἄλλως τήνδε κεκτήσθαι μάτην

[ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,]

490

τύχην δὲ πάντα τὰν βροτοῦς ἐπισκοπεῖν;

οὐχ ἡδὲ ἄνασσα τῶν πολυχρύσων Φρυγῶν;

οὐχ ἡδὲ Πριάμου τοῦ μέγ' ὄλβου δάμαρ;

καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,

αὗτῇ δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ

495

κεῖται, κόνει φύρουσα δύστηνον κάρα.

φεῦ φεῦ. γέρων μέν εἰμι· ὅμως δέ μοι θανεῦν

εἴη, πρὶν αἰσχρὰ περιπεσεῖν τύχῃ τινί.

ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον

πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κάρα.

500

ΕΚ. ἕα· τίς οὗτος σῶμα τούμὸν οὐκ ἔξι

κεῖσθαι; τί κινεῖς μ', ὅστις εἰ, λυπουμένην;

ΤΑ. Ταλθύβιος ἥκω, Δαναϊδῶν ὑπηρέτης,

Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.

ΕΚ. ὦ φίλατα', ἀρα κάμ' ἐπισφάξαι τάφῳ

505

δοκοῦν Ἀχαιοῖς ἥλθες; ὡς φίλ' ἀν λέγοις.

σπεύδωμεν, ἐγκονώμεν, ηγοῦ ματαιγέρον.

ΤΑ. σὴν παῖδα κατθανοῦσαν ὡς θάψης γόνας,
ἥκω μεταστείχων σε· πέμπουσιν δέ με
δισσοῖ τ' Ἀτρεῦδαι καὶ λεὼς Ἀχαιϊκῶν.

ΕΚ. οἵμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
μετῆλθες ημᾶς, ἀλλὰ σημανῶν κακά;
ὅλωλας, ὡς παῖ, μητρὸς ἀρπασθεῖσ' ἄπο·
ημεῖς δ' ἄτεκνοι τούπι σ'. ὡς τάλαιν' ἐγώ.
πῶς καί νιν ἔξεπράξατ'; ἄρ' αἰδούμενοι; 515
ἢ πρὸς τὸ δεινὸν ἥλθεθ', ὡς ἔχθραν, γέρον,
κτείνοντες; εἰπὲ, καίπερ οὐ λέξων φίλα.

ΤΑ. διπλᾶ με χρήζεις δάκρυα κερδάναι, γύναι,
σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
τέγξω τόδ' ὅμμα, πρὸς τάφῳ θ', ὅτ' ὕλλυτο. 520
παρῆν μὲν ὅχλος πᾶς Ἀχαιϊκοῦ στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγάς·
λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι, 525
σκίρτημα μόσχου σῆς καθέξοντες χεροῦν,
ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας
πάγχρυσον, αἴρει χειρὶ παῖς Ἀχιλλέως
χοὰς θανόντι πατρί· σημαίνει δέ μοι
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ. 530
κάγὼ παραστὰς εἶπον ἐν μέσοις τάδε·
'σιγάτ', Ἀχαιοὶ, σίγα πᾶς ἔστω λεώς·
σίγα, σιώπα·' νήνεμον δ' ἔστησ' ὅχλον.
οἱ δ' εἶπεν, 'ὦ παῖ Πηλέως, πατήρ δ' ἐμὸς,
δέξαι χοάς μοι τάσδε κηλητηρίους, 535

νεκρῶν ἀγωγούς· ἐλθὲ δ', ώς πίης μέλαν
κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα
στρατός τε κάγω· πρευμενῆς δ' ήμīν γενοῦ,
λῦσαι τε πρύμνας καὶ χαλινωτήρια

νέων δὸς ήμīν, πρευμενούς τ' ἀπ' Ἰλίου 542

νόστου τυχόντας πάντας ἐς πάτραν μολεῖν·

τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηρύξατο στρατός.

εἴτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν
ἔξειλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
νεανίαις ἔνευσε παρθένον λαβεῖν.

ἢ δ', ώς ἐφράσθη, τόνδ' ἐσήμηκεν λόγον· 545

ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,

ἐκοῦσα θηῆσκω· μή τις ἄψηται χροὸς

τούμου· παρέξω γὰρ δέρην εὐκαρδίως.

ἐλευθέραν δέ μ', ώς ἐλευθέρα θάνω, 550

πρὸς θεῶν μεθέντες κτείνατ· ἐν νεκροῖσι γὰρ

δούλη κεκλησθαι βασιλὶς οὖσ' αἰσχύνομαι.

λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἄναξ

εἶπεν μεθέναι παρθένον νεανίαις.

[οἱ δ', ώς τάχιστ' ἥκουσαν ὑστάτην ὅπα, 555

μεθῆκαν, οὐπερ καὶ μέγιστον ἦν κράτος.]

κάπει τόδ' εἰσήκουσε δεσποτῶν ἔπος,

λαβοῦσα πέπλους ἔξ ἄκρας ἐπωμίδος

ἔρρηξε λαγόνος ἐς μέσον παρ' ὄμφαλὸν,

μαστούς τ' ἔδειξε στέρνα θ', ώς ἀγάλματος, 560

κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ

ἔλεξε πάντων τλημονέστατον λόγον·

ἴδοὺ τόδ', εἰ μὲν στέρνον, ω̄ νεανία,

παίειν προθυμεῖ, παῖσον, εἰ δ' ὑπ' αὐχένα

χρήζεις, πάρεστι λαιμὸς εὐτρεπὴς ὅδε.

565

ὅ δὲ οὐθέλων τε καὶ θέλων, οἴκτω κόρης,
τέμνει σιδήρῳ πνεύματος διαρροάς·

κρουνοὶ δὲ ἔχώρουν· ή δὲ καὶ θηῆσκουσ' ὅμως
πολλὴν πρόνοιαν εἶχεν εὔσχήμως πεσεῖν,

[κρύπτουσ' αἱ κρύπτειν ὅμματ' ἀρσένων χρεών.] 570
ἐπεὶ δὲ ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,

οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,
ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν

φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν,
κορμοὺς φέροντες πευκίνους, ὃ δὲ οὐ φέρων 575
πρὸς τοῦ φέροντος τοιάδε ἤκουεν κακά·

‘ἔστηκας, ὡς κάκιστε, τῇ νεάνιδι

οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;

οὐκ εἰ τι δώσων τῇ περίσσῃ εὐκαρδίῳ

ψυχήν τὸ ἀρίστη;’ τοιάδε ἀμφὶ σῆς λέγω 580

παιδὸς θανούσης· εὐτεκυωτάτην δέ σε

πασῶν γυναικῶν δυστυχεστάτην θέορω.

ΧΟ. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε

πόλει τε τῆμῷ· θεῶν ἀναγκαῖον τόδε.

ΕΚ. ὡς θύγατερ, οὐκ οἶδεν δὲ τι βλέψω κακῶν, 585

πολλῶν παρόντων· ἦν γάρ ἄψωμαί τινος,

τόδε οὐκ ἔδει με, παρακαλεῖ δὲ ἐκεῖθεν αὖ
λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.

καὶ νῦν τὸ μὲν σὸν ὕστε μὴ στένειν πάθος

οὐκ ἀν δυναίμην ἔξαλείψασθαι φρενός· 590

τὸ δὲ αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι

γενναῖος. οὕκουν δεινὸν, εἰ γῆ μὲν κακὴ

τυχοῦσα καιροῦ θεόθεν εὖ στάχνη φέρει,

χρηστὴ δ' ἀμαρτοῦσ' ὡν χρεῶν αὐτὴν τυχεῖν
κακὸν διδωσι καρπὸν, ἄνθρωποις δ' ἀεὶ 595
ὅ μὲν πονηρὸς οὐδὲν ἄλλο πλήν κακός,
ὅ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπὸ^{τού}
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεί;
ἄρ' οἱ τεκόντες διαφέρουσιν, η̄ τροφαί;
ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600
δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,
οἶδεν τό γ' αἰσχρὸν, κανόνι τοῦ καλοῦ μαθών.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην
σὺ δ' ἐλθὲ καὶ σήμηνον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὅχλον 605
τῆς παιδός. ἐν τοι μυρίῳ στρατεύματι
ἀκόλαστος ὅχλος ναυτική τ' ἀναρχία
κρείστων πυρὸς, κακὸς δ' ὁ μή τι δρῶν κακόν.
σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βάψασ' ἔνεγκε δεῦρο ποντίας ἀλὸς, 610
ὡς παιδὰ λοντροῖς τοῖς πανυστάτοις ἐμὴν
νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαι θ'. ὡς μὲν ἀξία, πόθεν;
οὐκ ἀν δυναίμην· ὡς δ' ἔχω· τί γὰρ πάθω;
κόσμον γ' ἀγείρασ' αἰχμαλωτίδων πάρα, 615
αἱ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
ὦ σχῆματ' οἴκων, ὦ ποτ' εὔτυχεῖς δόμοι,
ὦ πλεῖστ' ἔχων κάλλιστά τ', εὔτεκνώτατε 620
Πρίαμε, γεραιά θ' ηδ' ἔγω μήτηρ τέκνων,
ὡς ἐς τὸ μηδὲν ἥκομεν, φρονήματος

τοῦ πρὶν στερέντες. εἴτα δῆτ' ὄγκουμεθα
οἱ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν,
οἱ δὲ ἐν πολίταις τίμιοι κεκλημένοι.

625

τὰ δὲ οὐδέν· ἄλλως φροντίδων βουλεύματα,
γλώσσης τε κόμποι κείνοις ὀλβιώτατος,
δτῷ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

- ΧΟ. ἐμοὶ χρῆν συμφορὰν, στρ.
ἐμοὶ χρῆν πημονὰν γενέσθαι, 630
'Ιδαίαν δὲ πρώτον ὑλαν
'Αλέξανδρος εἰλατίναν
ἐτάμεθ', ἀλιον ἐπ' οἰδμα ναυστολήσων
'Ελένας ἐπὶ λέκτρα, τὰν καλλίσταν ὁ χρυσο-
φαὴς 635, 6
- *Άλιος αὐγάζει.
πόνοι γὰρ καὶ πόνων ἀντ.
ἀνάγκαι κρείσσονες κυκλοῦνται
κοινὸν δὲ ἔξι ιδίας ἀνοίας 640
κακὸν τῷ Σιμουντίδι γῇ
όλεθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
ἐκρίθη δὲ ἔρις, ἀνὲν Ἡ-
δᾳ κρίνει τρισσὰς μακάρων 645
παῖδας ἀνὴρ βούτας,
ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῷ μελάθρων λώβῳ. ἐπῳδ.
στένει δὲ καὶ τις ἀμφὶ τὸν εὔροον Εύρώταν 650
Δάκαια πολυδάκρυτος ἐν δόμοις κόρα,
πολιόν τ' ἐπὶ κράτα μάτηρ
τέκνων θανόντων τίθεται χέρα,
δρύππεται τε παρειὰν, 655
δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

ΘΕΡΑΠΑΙΝΑ.

- γυναῖκες, Ἐκάβη ποῦ ποθ' η παναθλία,
η πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν
κακοῖς, ἵν' οὐδεὶς στέφανον ἀνθαψήσεται; 660
- ΧΟ. τί δ', ω τάλαινα σῆς κακογλώσσου βοῆς;
ώς οὗποθ' εὑδεὶ λυπρά σου κηρύγματα.
- ΘΕ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ράδιον βροτοῖσιν εὐφημεῖν στόμα.
- ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπερ
ηδ', ἐσ δὲ καιρὸν σοῖσι φαίνεται λόγοις. 665
- ΘΕ. ω παντάλαινα, κατὶ μᾶλλον ἡ λέγω,
δέσποιν', ὅλωλας, οὐκέτ' εἰ, βλέπουσα φῶς,
ἄπαις, ἄνανδρος, ἄπολις, ἔξεφθαρμένη.
- ΕΚ. οὐ καὶνὸν εἶπας, εἰδόσιν δ' ὠνεῖδισας. 670
- ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ηκεις κομίζουσ', ης ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;
- ΘΕ. ηδ' οὐδὲν οἴδεν, ἀλλά μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἀπτεται 675
- ΕΚ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κάρα
τῆς θεσπιαῷδού δεῦρο Κασάνδρας φέρεις;
- ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. ἀλλ' ἀθρησον σῶμα γυμνωθὲν νεκροῦ,
εἰ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680
- ΕΚ. οἵμοι, βλέπω δὴ παιῶν ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρῆξ ἔσωξ' οἴκοις ἀνήρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.
- ω τέκνον,

αἰαῖ, κατάρχομαι νόμον
βακχεῖον, ἐξ ἀλάστορος
ἀρτιμαθῆς κακῶν.

685

ΘΕ. ἔγνως γὰρ ἄτην παιδὸς, ὃ δύστηνε σύ;
ΕΚ. ἄπιστ’ ἄπιστα, καὶνὰ καὶνὰ δέρκομαι.

ἔτερα δ’ ἀφ’ ἑτέρων κακὰ κακῶν κυρεῖ. 690
οὐδέποτ’ ἀστένακτον, ἀδάκρυτον ἀμέρα μ’ ἐπισχήτει.

ΧΟ. δείν’, ὃ τάλαινα, δεινὰ πάσχομεν κακά.

ΕΚ. ὃ τέκνοι, τέκνον ταλαίνας ματρὸς, 695
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι; πρὸς τίνος
ἀνθρώπων;

ΘΕ. οὐκ οἶδ;. ἐπ’ ἀκταῖς νιν κυρῷ θαλασσίαις.

ΕΚ. ἔκβλητον, ἡ πέσημα φουνίου δορὸς,
ἐν ψαμάθῳ λευρῷ; 700

ΘΕ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

ΕΚ. ὅμοι, αἰαῖ, ἔμαθον ἔνυπνον ὄμμάτων
ἔμῶν ὄψιν, οὐ με παρέβα φά-
σμα μελανόπτερον 705
ἀν ἐσεῖδον ἀμφί σ’,
ὃ τέκνον, οὐκέτ’ ὄντα Διὸς ἐν φάει.

ΧΟ. τίς γάρ νιν ἔκτειν’; οἰσθ’ ὀνειρόφρων φράσαι;

ΕΚ. ἐμὸς ἐμὸς ξένος, Θρῆκιος ἵππότας, 710
ἵν’ ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

ΧΟ. ὅμοι, τί λέξεις; χρυσὸν ὡς ἔχῃ κτανών;

ΕΚ. ἄρρητ’, ἀνωνόμαστα, θαυμάτων πέρα,
οὐχ ὅσι’, οὐδὲ ἀνεκτά. ποῦ δίκα ξένων; 715
ὃ κατάρατ’ ἀνδρῶν, ὡς διεμόιράσω
χρόα, σιδαρέω τεμὰν φασγάνῳ

μέλεα τοῦδε παιδὸς, οὐδὲ φύκτισω.

720

ΧΟ. ὡς τλῆμον, ὡς σε πολυπονωτάτην βροτῶν
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύς.

ἀλλ' εἰσορῷ γὰρ τοῦδε δεσπότου δέμας

Ἄγαμέμνονος, τούνθένδε σιγῶμεν, φῖλαι.

725

ΑΓΑΜΕΜΝΩΝ.

Ἐκάβη, τί μέλλεις παῖδα σήν κρύπτειν τάφῳ
ἐλθοῦσ', ἐφ' οἰσπερ Ταλθύβιος ἥγγειλέ μοι
μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
ἡμεῖς μὲν οὖν εἰώμεν οὐδὲ ἐψαύομεν

σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. 730

ἥκω δὲ ἀποστελῶν σε· τάκειθεν γὰρ εὐ
πεπραγμέν' ἐστὶν, εἴ τι τῶνδε ἐστὶν καλῶς.

ἔα· τίν' ἄνδρα τόνδε ἐπὶ σκηναῖς ὄρῳ
θανόντα Τρώων; οὐ γὰρ Ἀργεῖον, πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

735

ΕΚ. δύστην', ἐμαυτὴν γὰρ λέγω λέγουσα σὲ,

Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἄγαμέμνονος τοῦδε, ή φέρω σιγῇ κακά;

ΑΓ. τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν

δύρει, τὸ πραχθὲν δὲ οὐ λέγεις, τίς ἐσθ' ὅδε. 740

ΕΚ. ἀλλ' εἴ με δούλην πολεμίαν θ' ἥγουμενος
γονάτων ἀπώσαιτ', ἄλγος ἀν προσθείμεθ' ἄν.

ΑΓ. οὗτοι πέφυκα μάντις, ὥστε μὴ κλύων

ἔξιστορῆσαι σῶν ὁδὸν βουλευμάτων.

ΕΚ. ἀρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς

μᾶλλον φρένας τοῦδε, ὅντος οὐχὶ δυσμενοῦς;

ΑΓ. εἴ τοι με βουλεῖ τῶνδε μηδὲν εἰδέναι,

745

- ἐσ ταῦτὸν ἥκεις· καὶ γὰρ οὐδὲ ἐγὼ κλύειν.
- ΕΚ.** οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἄπειρ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;
τολμᾶν ἀνάγκη, καν τύχω καν μὴ τύχω.
Ἄγαμεμνον, ἵκετεύω σε τῶνδε γουνάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαιμονος.
- ΑΓ.** τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
αἰῶνα θέσθαι; ῥάδιον γάρ ἐστί σοι.
- ΕΚ.** [οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.
- ΑΓ.** καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;]
- ΕΚ.** οὐδέν τι τούτων ὅν σὺ δοξάζεις, ἄναξ.
ὅρᾶς νεκρὸν τόνδ', οὐ καταστάζω δάκρυ;
- ΑΓ.** ὥρῳ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.
- ΕΚ.** τοῦτόν ποτ' ἔτεκον κάφερον ζώνης ὑπό.
- ΑΓ.** ἐστιν δὲ τίς σῶν οὗτος, ὡς τλῆμον, τέκνων;
- ΕΚ.** οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.
- ΑΓ.** η γάρ τιν' ἄλλον ἔτεκες η κείνους, γύναι;
- ΕΚ.** ἀνόνητά γ', ως ἕοικε, τόνδ' ὅν εἰσορᾶς.
- ΑΓ.** ποῦ δ' ὁν ἐτύγχαν', ηνίκ' ὄλλυτο πτόλις;
- ΕΚ.** πατήρ νιν ἐξέπεμψεν, ὄρρωδῶν θανεῖν.
- ΑΓ.** ποῖ τῶν τότ' ὄντων χωρίσας τέκνων μόνον;
- ΕΚ.** ἐσ τήνδε χώραν, σῦπερ ηγρέθη θανών.
- ΑΓ.** πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός;
- ΕΚ.** ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.
- ΑΓ.** θηήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών;
- ΕΚ.** τίνος γ' ύπ' ἄλλουν; Θρῆξ νιν ὄλεσε ξένος.
- ΑΓ.** ὡς τλῆμον, η που χρυσὸν ηράσθη λαβεῖν;
- ΕΚ.** τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓ. ηῦρες δὲ ποῦ νιν, ἦ τίς ἡγεγκεν νεκρόν;

ΕΚ. ἥδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

ΑΓ. τοῦτον ματεύουσ', ἦ πονοῦσ' ἄλλον πόνον;

ΕΚ. λουτρὸν φέρετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη.

780

ΑΓ. κτανών νιν, ως ἕοικεν, ἐκβάλλει ξένος.

ΕΚ. θαλασσόπλαγκτόν γ', ὥδε διατεμῶν χρόα.

ΑΓ. ὁ σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚ. ὅλωλα, κοῦδὲν λοιπὸν, Ἀγάμεμνον, κακῶν.

ΑΓ. φεῦ φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή;

785

ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἀλλ' ὅνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ,
ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,
στέρεγοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου,

790

ὅς οὗτε τοὺς γῆς νέρθεν οὗτε τοὺς ἄνω
δείσας δέδρακεν ἔργον ἀνοσιώτατον,
κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ,
[ἔνειας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων·
τυχὼν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν,]
ἐκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
οὐκ ηξίωσεν, ἀλλ' ἀφῆκε πόντιον.

795

ἡμεῖς μὲν οὖν δοῦλοί τε κασθενεῖς ἵσως·

ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν

800

νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,

καὶ ζῷμεν ἄδικα καὶ δίκαιοι ὡρισμένοι·

ὅς ἐσ σ' ἀνελθὼν εἰ διαφθαρήσεται,

καὶ μὴ δίκην δώσουσιν οἵτινες ξένους

κτείνουσιν ἦ θεῶν ἵρᾳ τολμῶσιν φέρειν,

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἵσον.

805

ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
οἴκτειρον ήμᾶς, ως γραφεύς τ' ἀποσταθεὶς
ἱδοῦ με κάναθρησον οἵ ἔχω κακά.
τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
εὗπαις ποτ' οὐσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα, 810
ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.
οἶμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
ἔοικα πράξειν οὐδέν· ω τάλαιν' ἔγω.
τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
μοχθοῦμεν ως χρὴ πάντα καὶ μαστεύομεν, 815
πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην,
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
μισθοὺς διδόντες μανθάνειν, ἵν' ἦν ποτε
πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἄμα;
πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς; 820
οἱ μὲν γὰρ ὅντες παῖδες οὐκέτ' εἰσί μοι,
αὐτὴ δὲ ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκονθ' ὁρῶ.
καὶ μὴν ἵσως μὲν τοῦ λόγου κενὸν τόδε,
Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσται· 825
πρὸς σῶσι πλευροῖς πᾶς ἐμὴ κοιμίζεται
ἥ φοιβὰς ἦν καλοῦσι Κασάνδρα Φρύγες.
ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
ἥ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
χάριν τίν' ἔξει πᾶς ἐμὴ, κείνης δὲ ἔγω; 830
[ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων πάνυ
φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
ἄκουε δή τυν· τὸν θανόντα τόνδ' ὄρφες;
τοῦτον καλῶς δρῶν ὅντα κηδεστὴν σέθεν

δράσεις. ἐνός μοι μῦθος ἐνδεής ἔτι
εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι
καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
ώς πάνθ' ὁμαρτῆ σῶν ἔχοιτο γουνάτων
κλαίοντ', ἐπισκήπτοντα παντοίους λόγους· 840
ὡ δέσποτ', ὡ μέγιστον Ἐλλησιν φάος,
πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτιδι
τιμωρὸν, εἰ καὶ μηδέν ἔστιν, ἀλλ' ὁμως.
ἔσθλοῦ γὰρ ἄνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί· 845

ΧΟ. δεινόν γε, θνητοῖς ως ἄπαντα συμπίτνει,
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
φίλους τιθέντες τούς τε πολεμιωτάτους,
ἔχθρούς τε τοὺς πρὶν εὑμενεῖς ποιούμενοι.

ΑΓ. ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν, 850
Ἐκάβη, δι' οἴκτου χεῖρά θ' ἵκεσίαν ἔχω,
καὶ βούλομαι θεῶν θ' οὐνεκ' ἀνόστοιν ξένον
καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855
Θρήγκης ἄνακτι τόνδε βουλεῦσαι φόνον.
ἔστιν γὰρ ἦ ταραγμὸς ἐμπέπτωκέ μοι·
τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς,
τὸν κατθανόντα δ' ἔχθρόν· εἰ δ' ἐμοὶ φίλος
οδ' ἔστι, χωρὶς τοῦτο κού κοινὸν στρατῷ. 860
πρὸς ταῦτα φρόντιζ· ως θέλοντα μέν μ' ἔχεις
σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,
βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚ. φεῦ·

οὐκ ἔστι θηνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλος ἔστιν ἢ τύχης,
ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
ἔγω σε θήσω τοῦδ' ἐλεύθερον φόβου.

ξύνισθι μὲν γὰρ, ἢν τι βουλεύσω κακὸν
τῷ τόνδ' ἀποκτείναντι, συνδράσῃς δὲ μὴ.
ἢν δὲ ἔξ Ἀχαιῶν θόρυβος ἢ πικουρία
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
φανῆ τις, εἰργε μὴ δοκῶν ἐμὴν χάριν.
τὰ δέ ἄλλα θάρσει· πάντ' ἔγω θήσω καλῶς. 875

**ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ¹
λαβοῦσα γραίᾳ φῶτα βάρβαρον κτενεῖς,
ἢ φαρμάκοισιν, ἢ πικουρίᾳ τίνι;
τίς σοι ξυνέσται χείρ; πόθεν κτήσει φύλους;**

ΕΚ. στέγαι κεκεύθαστ' αἵδε Τρφάδων ὄχλον. 880

ΑΓ. τὰς αἰχμαλώτους εἶπας, Ἐλλήνων ἄγραν;

ΕΚ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος. 885

ΕΚ. τί δέ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,

καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν;
ἄλλ' ὡς γενέσθω· τόνδε μὲν μέθεις λόγον,
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,
λέξον, ‘καλεῖ σ’ ἄνασσα δή ποτ’ Ἰλίου

865

870

875

880

885

890

Ἐκάβη, σὸν οὐκ ἔλασσον ἡ κείνης χρέος,
καὶ παῖδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης.' τὸν δὲ τῆς νεοσφαγοῦς
Πολυξένης ἐπίσχες, 'Αγάμεμνον, τάφον, 895
ὡς τώδ' ἀδελφῷ πλησίον μιᾷ φλογὶ,
δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί.

ΑΓ. ἔσται τάδ' οὕτως· καὶ γὰρ εἴ μὲν ἦν στρατῷ
πλοῦς, οὐκ ἀν εἰχον τήνδε σοι δοῦναι χάριν.
νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεὸς, 900
μένειν ἀνάγκη πλοῦν ὄρωντας ἥσυχον.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
ἰδίᾳ θ' ἐκάστῳ καὶ πόλει, τὸν μὲν κακὸν
κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὔτυχεῖν.

ΧΟ. σὺ μὲν, ὡς πατρὶς Ἰλιὰς, στρ. α'. 905

τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
τοῦν Ἐλλάνων νέφος ἀμφί σε κρύπτει
δορὶ δὴ δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι 910
πύργων, κατὰ δ' αἰθάλουν
κηλῖδ' οἰκτροτάταν κέχρωσαι,
τάλαιν', οὐκέτι σ' ἐμβατεύσω.

μεσονύκτιος ὠλλύμαν,
ἡμιος ἐκ δείπνων ὑπνος ἡδὺς ἐπ' ὁσσοις 915
κίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
θυσιᾶν καταπαύσας

πόσις ἐν θαλάμοις ἔκειτο,
ξυστὸν δ' ἐπὶ πασσάλῳ, 920
ναύταν οὐκέθ' ὄρων ὅμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.

- ἔγὼ δὲ πλόκαμον ἀναδέτοις
μίτραισιν ἐρρυθμιζόμαν
χρυσέων ἐνόπτρων 925
λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,
ἐπιδέμνιον ὡς πέσοιμ' ἔσ εὐνάν.
ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
κέλευσμα δ' ἦν κατ' αἴστυ Τροίας τόδ'. 'ῳ
παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
'Ιλιάδα σκοπιὰν
πέρσαντες ηξετ' οἴκους;
λέχη δὲ φίλια μονόπεπλος
λιποῦσα, Δωρὶς ὡς κόρα,
σεμνὰν προσίζουσ' 935
οὐκ ἦνυσ' "Αρτεμιν ἄ τλάμων·
ἄγομαι δὲ θανόντ' ἴδουσ' ἀκοίταν
τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
ναῦς ἐκίνησεν πόδα καί μ' ἀπὸ γᾶς
ῶρισεν 'Ιλιάδος,
τάλαιν', ἀπεῖπον ἄλγει·
τὰν τοῦν Διοσκόροιν Ἐλέναν
κάσιν, Ἰδαιόν τε βούταν
αἰνόπαριν κατάρᾳ διδοῦσ', ἐπεὶ με γᾶς 940
ἐκ πατρίας ἀπώλεσεν ἐξ-
ώκισέν τ' οἴκων
γάμος, οὐ γάμος, ἀλλ' ἄλαστορός τις οἶζες·
ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν, 945, 6
μήτε πατρῷον ἵκοιτ' ἐς οἴκον.

ΠΟΛΤΜΗΣΤΩΡ.

[ῳ φιλτατ’ ἀνδρῶν Πρίαμε, φιλτάτη δὲ σὺ,]

Ἐκάβῃ, δακρύω σ’ εἰσορῶν πόλιν τε σὴν,

τήν τ’ ἀρτίως θανοῦσαν ἔκγονον σέθεν.

φεῦ.

955

οὐκ ἔστιν οὐδὲν πιστὸν οὗτ’ εὔδοξία

οὗτ’ αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.

φύρουσι δὲ αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,

ταραγμὸν ἐντιθέντες, ως ἀγνωσίᾳ

σέβωμεν αὐτὸὺς, ἀλλὰ ταῦτα μὲν τί δεῖ

960

θρηνεῖν, προκόπτοντ’ οὐδὲν ἐς πρόσθεν κακῶν;

σὺ δὲ εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,

σχέσιν τυγχάνω γάρ ἐν μέσοις Θρήκης ὄροις

ἀπὸν, δτ’ ἡλθες δεῦρος ἐπεὶ δὲ ἀφικόμην,

ἥδη πόδ’ ἔξω δωμάτων αἴροντί μοι

965

ἐς ταῦτὸν ἥδε συμπίτνει δμωὶς σέθεν,

λέγοντα μύθους ὃν κλύων ἀφικόμην.

ΕΚ. αἰσχύνομαι σε προσβλέπειν ἐναντίον,

Πολυμῆστορ, ἐν τοιοῦσδε κειμένῃ κακοῖς.

ὅτῳ γάρ ὁφθην εὐτυχοῦσ’, αἰδὼς μὲν ἔχει,

970

ἐν τῷδε πότμῳ τυγχάνουσ’, ἵν’ εἰμὶ νῦν,

κοῦκλον δὲ δυναίμην προσβλέπειν ὄρθαις κόραις.

ἀλλ’ αὐτὸν μὴ δύσνοιαν ἡγήσῃ σέθεν,

Πολυμῆστορ ἄλλως δὲ αἴτιόν τι καὶ νόμος,

γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

975

ΠΟΛΥΜ. καὶ θαῦμά γένοιν. ἀλλὰ τίς χρεία σ’ ἔμοι;

τί χρῆμα ἐπέμψω τὸν ἔμὸν ἐκ δόμων πόδα;

ΕΚ. ίδιον ἐμαυτῆς δή τι πρὸς σὲ βούλομαι

καὶ παιδας εἰπεῖν σους ὅπαονας δέ μοι

χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.

980

ΠΟΛΥΜ. χωρεῖτ· ἐν ἀσφαλεῖ γὰρ ηδ' ἐρημίᾳ.

φίλη μὲν εἰ σὺ, προσφιλὲς δέ μοι τόδε

στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆν
τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἔγω.

985

ΕΚ. πρῶτον μὲν εἰπὲ παῖδ' ὅν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῇ· τὰ δ' ἄλλα δεύτερον σ' ἐρήσομαι.

ΠΟΛΥΜ. μάλιστα· τούκείνου μὲν εὐτυχεῖς μέρος.

ΕΚ. ὁ φίλταθ', ὡς εὖ καξίως σέθεν λέγεις.

990

ΠΟΛΥΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου.

ΠΟΛΥΜ. καὶ δεῦρο γ' ὡς σὲ κρύφιος ἔζήτει μολεῖν.

ΕΚ. χρυσὸς δὲ σῶς, ὅν ἦλθεν ἐκ Τροίας ἔχων;

ΠΟΛΥΜ. σῶς, ἐν δόμοις γε τοῦς ἐμοῖς φρουρούμενος.

ΕΚ. σῶσόν νυν αὐτὸν, μηδ' ἔρα τῶν πλησίον.

995

ΠΟΛΥΜ. ἥκιστ· ὄναμην τοῦ παρόντος, ὁ γύναι.

ΕΚ. οἰσθ' οὖν ἀ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΥΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚ. ἔστ', ὁ φιληθεὶς ὡς σὺ νῦν ἐμοὶ φιλεῖ,— 1000

ΠΟΛΥΜ. τί χρῆμ', ὃ κάμε καὶ τέκν' εἰδέναι χρεών;

ΕΚ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.

ΠΟΛΥΜ. ταῦτ' ἔσθ' ἀ βούλει παιδὶ σημῆναι σέθεν;

ΕΚ. μάλιστα, διὰ σοῦ γ· εἰ γὰρ εὐσεβὴς ἀνήρ.

ΠΟΛΥΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας; 1005

ΕΚ. ἄμεινον, ἦν σὺ κατθάνης, τούσδε εἰράναι.

ΠΟΛΥΜ. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.

ΕΚ. οἰσθ' οὖν Ἀθάνας Ἰλίας ἵνα στήγῃ;



ΠΟΛΥΜ. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί;

ΕΚ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω. 1010

ΠΟΛΥΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;

ΕΚ. σῶσαι σε χρήμαθ' οἰς συνεξῆλθον θέλω.

ΠΟΛΥΜ. ποῦ δῆτα, πέπλων ἐντὸς ἡ κρύψασ' ἔχεις;

ΕΚ. σκύλων ἐν ὅχλῳ ταῦσδε σώζεται στέγαις.

ΠΟΛΥΜ. ποῦ δ'; αἰδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

ΕΚ. ίδιαι γυναικῶν αἰχμαλωτιῶν στέγαι. 1016

ΠΟΛΥΜ. τάνδον δὲ πιστὰ, κάρσένων ἐρημία;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα· 1020

ώς πάντα πράξας, ών σε δεῖ, στεέχῃς πάλιν ξὺν παισὶν οὐπερ τὸν ἐμὸν φκισας γόνον.

ΧΟ. οὗπω δέδωκας, ἀλλ' ἵστις δώσεις δίκην,

ἀλίμενόν τις ώς ἐς ἄντλον πεσὼν 1025

λέχριος ἐκπεσεῖ φίλας καρδίας,

ἀμέρστας βίον. τὸ γὰρ ὑπέγγυον

δίκῃ καὶ θεοῦσιν οὐξυμπίτνει, ὀλέθριον κακόν. 1030, I

ψεύσει σ' ὄδον τῆσδ' ἐλπὶς, ἢ σ' ἐπήγαγε

θανάσιμον πρὸς Ἀΐδαν, ἵω τάλας·

ἀπολέμφ δὲ χειρὶ λεύψεις βίον.

ΠΟΛΥΜ. ὥμοι, τυφλοῦμαι φέγγος ὄμμάτων τάλας. 1035

ΧΟ. ἡκούσατ' ἀνδρὸς Θρυγκὸς οἰμωγὴν, φίλαι;

ΠΟΛΥΜ. ὥμοι μάλ' αὐθις, τέκνα, δυστήνου σφαγῆς.

ΧΟ. φίλαι, πέπρακται καίν' ἔσω δόμων κακά.

ΠΟΛΥΜ. ἀλλ' οὕτι μὴ φύγητε λαιψηρῷ ποδί·

βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς. 1040

ΧΟ. ίδοù, βαρείας χειρὸς ὄρμάται βέλος.

βούλεσθ' ἐπεσπέσωμεν; ώς ἀκμὴ καλεῖ

Ἐκάβη παρεῖναι Τρωάσιν τε συμμάχους.

ΕΚ. ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·

οὐ γάρ ποτ' ὅμμα λαμπρὸν ἐνθῆσεις κόραις, 1045
οὐ παῦδας ὄψει ζῶντας, οὐδὲ ἔκτειν' ἔγω.

ΧΟ. ή γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς ξένου,
δέσποινα, καὶ δέδρακας οἴάπερ λέγεις;

ΕΚ. ὄψει νιν αὐτίκ' ὅντα δωμάτων πάρος

τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ, 1050
παιδῶν τε δισσῶν σώμαθ' οὖς ἔκτειν' ἔγω
ξὺν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ώς ὄρφης, δδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κάποστήσομαι
θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ. 1055

ΠΟΛΥΜ. ὡμοι μοι ἔγω,

πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;

τετράποδος βάσιν θηρὸς ὄρεστέρου

τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; ποίαν,

[ἢ] ταύταν ἡ τάνδ', ἔξαλλάξω

τὰς ἀνδροφόνους μάρψαι χρήζων

Ίλιάδας, αἰ με διώλεσαν;

τάλαιναι κόραι τάλαιναι Φρυγῶν,

ὦ κατάρατοι, ποῖ καὶ με φυγῇ

πτώσσουσι μυχῶν;

εἴθε μοι ὁμμάτων αἵματόεν βλέφαρον

ἀκέσαι· ἀκέσαιο τυφλὸν, Ἀλιε,

φέγγος ἀπαλλάξας.

ἄ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι

Ε. Η.

1065

4

τάνδε γυναικῶν. πᾶ πόδ' ἐπάξας
σαρκῶν ὄστέων τ' ἐμπλησθῶ,
θοίναν ἀγρίων θηρῶν τιθέμενος
ἀρνύμενος λώβαν,

λύμας ἀντίποιν' ἐμᾶς; ὡς τάλας.

ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπῶν

βάκχαις Ἀιδου διαμοιρᾶσαι,

σφακτὰν κυσί τε φοινίαν δαῖτ' ἀνή-

μερόν τ' οὐρείαν ἐκβολάν;

[πᾶ βῶ,] πᾶ στῶ, πᾶ κάμψω,

ναῦς ὅπως ποντίοις πείσμασι λινόκροκον 1080, 1

φάρος στέλλων, ἐπὶ τάνδε συθεὶς

τέκνων ἐμῶν φύλαξ

όλέθριον κοίταν.

ΧΟ. ὡς τλῆμον, ὡς σοι δύσφορ' εἴργασται κακά· 1085
δράσαντι δ' αἰσχρὰ δεινὰ τάπιτίμα
[δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύς.]

ΠΟΛΥΜ. αἰλâ, ἵω Θρήκης

λογχοφόρον, ἔνοπλον,

εὔιππον *τ' *Ἀρεὶ τε* κάτοχον γένος.

ἵω Ἀχαιοὶ, ἵω Ἀτρεῖδαι,

βοάν ἀύτῶ, βοάν·

ἵτ' ἵτε, μόλετε πρὸς θεῶν.

κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;

γυναικες ὥλεσάν με,

γυναικες αἰχμαλώτιδες.

δεινὰ δεινὰ πεπόνθαμεν·

ῶμοι ἐμᾶς λώβας.

ποῖ τράπωμαι, ποῖ πορευθῶ;

1070

1075

1080, 1

1090

1095

ἀμπτάμενος οὐράνιον 1100

ΨΙΤΕΣ

ἐσ μέλαθρον, Ὁρίων

ἢ Σείριος ἐνθα πυρὸς φλογέας ἀφίη-

σιν ὅσσων αὐγὰς, η̄ τὸν ἐς Ἀΐδα

μελάγχρωτα πορ-

Θμὸν ἔξω τάλας;

1105

ΧΟ. ξυγγνώσθ, δταν τις κρείσσον' ή φέρειν κακά πάθη, ταλαίνης ἔξαπαλλάξαι ζόης.

ΑΓ. κραυγῆς ἀκούσας ἥλθον· οὐ γὰρ ἤσυχος

πέτρας ὄρείας παῖς λέλακ' ἀνὰ στρατὸν

Ἡχώ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν

πύργους πεσόντας ἥσμεν Ἑλλήνων δορὶ,

φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

ΠΟΛΥΜ. ὡς φίλτατ', ἥσθόμην γὰρ, Ἀγάμεμνον, σέθεν
φωνῆς ἀκούσας, εἰσορᾶς ἢ πάσχομεν; 1115

ΑΓ. Σα.

Πολυμῆστορ ὁ δύστηνε, τίς σ' ἀπώλεσε;

τίς ὅμιμ' ἔθηκε τυφλὸν, αἵμαξας κόρας,

παιδάς τε τούσδ̄ ἔκτεινεν; ή μέγαν χόλον

σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

ΠΟΛΥΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν 1120
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

ΑΓ. τί φῆς; σὺ τοῦργον εἴργασαι τόδ, ως λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανος;

ΠΟΛΥΜ. ὡμοι, τί λέξεις; ή γὰρ ἐγγύς ἔστι που;

σήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν 1125
διασπάσωμαι καὶ καθαιμάξω χρόα.

ΑΓ. οὗτος, τί πάσχεις;

ΠΟΛΥΜ.

πρὸς θεῶν σε λίσσομαι,

μέθεις μ' ἐφεῖναι τῆδε μαργάρωσαν χέρα.

ΑΓ. Ἰσχ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,

λέγ', ως ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει 1130
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

ΠΟΛΥΜ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος

Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ¹
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὑποπτὸς ὥν δὴ Τρωικῆς ἀλώσεως. 1135τοῦτον κατέκτειν' ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἀκούσον, ως εὖ καὶ σοφῆς προμηθίᾳ.ἔδεισα μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ἔνοικίσῃ πάλιν,

γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα 1140

Φρυγῶν ἐς αἰαν αὐθις ἄρειαν στόλον,
καππειτα Θρήκης πεδία τρίβοιεν τάδε
λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν
Τρώων, ἐν φπερ νῦν, ἄναξ, ἐκάμνομεν.Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον, 1145
λόγω με τοιῷδ' ἥγαγ', ως κεκρυμμέναςθήκας φράσοντα Πριαμιδῶν ἐν Ἰλίῳ
χρυσοῦν· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
δόμους, ἵν' ἄλλος μή τις εἰδείη τάδε.

Ζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ· 1150

πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
αἱ δ' ἐνθεν, ως δὴ παρὰ φίλω, Τρώων κόραι
θάκους ἔχουσαι κερκιδὸν Ἡδωνῆς χερὸς,

ἥνουν, ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·

ἄλλαι δὲ κάμακα Θρηγκίαν θεώμεναι 1155

γυμνόν μ' ἔθηκαν διπτύχου στολίσματος.
 δσαι δὲ τοκάδες ἡσαν, ἐκπαγλούμεναι
 τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς
 *γένοιτο, διαδοχαῖς ἀμείβουσαι χερῶν.
 καὶ τὸ ἔκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων 1160
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
 κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην
 ξυναρπάσασαι τὰς ἐμὰς εἰχον χέρας
 καὶ κῶλα· παισὶ δὲ ἀρκέσαι χρῆζων ἐμοῖς,
 εἰ μὲν πρόσωπον ἔξανισταίην ἐμὸν, 1165
 κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,
 πλήθει γυναικῶν οὐδὲν ἦνυον τάλας.
 τὸ λοίσθιον δὲ, πῆμα πήματος πλέον,
 ἐξειργάσαντο δείν· ἐμῶν γὰρ ὁμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας 1170
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ
 θὴρ ὡς διώκω τὰς μιαιφόνους κύνας,
 ἄπαντ' ἐρευνῶν τοῖχον, ὡς κυνηγέτης,
 βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν 1175
 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανὼν,
 Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω λόγους,
 εἴ τις γυναικας τῶν πρὶν εἴρηκεν κακῶς,
 ή νῦν λέγων τίς ἐστιν, ή μέλλει λέγειν,
 ἄπαντα ταῦτα συντεμὰν ἐγὼ φράσω· 1180
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοιόνδε· ὁ δὲ ἀεὶ ξυντυχῶν ἐπίσταται.

ΧΟ. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς
 τὸ θῆλυ συνθεὶς ὥδε πᾶν μέμψῃ γένος·

[πολλαὶ γὰρ ἡμῶν αἱ μὲν εἰσ' ἐπίφθονοι, 1185
αἱ δὲ εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς, 1190
καὶ μὴ δύνασθαι τᾶδικ' εῦ λέγειν ποτέ.
σοφοὶ μὲν οὖν εἰσ' οἱ τάδ' ἡκριβωκότες,
ἀλλ' οὐ δύναιντ' ἀν διὰ τέλους εἶναι σοφοὶ,
κακῶς δὲ ἀπώλοντ· οὕτις ἔξηλυξέ πω. 1195
καὶ μοι τὸ μὲν σὸν ὥδε φροιμίοις ἔχει·
πρὸς τόνδε δὲ εἶμι, καὶ λόγοις ἀμείψομαι,
ὅς φῆς Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν
Ἀγαμέμνονός θέειται παῖδες ἐμὸν κτανεῖν.
ἀλλ', ὡς κάκιστε, πρῶτον οὗποτ' ἀν φίλον
τὸ βάρβαρον γένοιτ· ἀν Ἑλλησιν γένος, 1200
οὐδὲ ἀν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,
ἢ ἐνυγγενῆς ᾧν, ἢ τίν' αἰτίαν ἔχων;
ἢ σῆς ἔμελλον γῆς τεμένι βλαστήματα
πλεύσαντες αὐθις; τίνα δοκεῖς πείσειν τάδε; 1205
οὐ χρυσὸς, εἰ βούλοιο τάληθῆ λέγειν,
ἔκτεινε τὸν ἐμὸν παῖδα καὶ κέρδη τὰ σά.
ἐπεὶ δίδαξον τοῦτο· πῶς, δοτέοντες
Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,
ἔξη τε Πρίαμος, Ἐκτορός τὸν ἤνθει δόρυν, 1210
τί δὲ οὐ τότε, εἴπερ τῷδε ἐβουλήθης χάριν
θέσθαι, τρέφων τὸν παῖδα καν δόμοις ἔχων
ἔκτεινας, ἢ ζῶντ' ἥλθες Ἀργείοις ἄγων;

ἀλλ' ηνίχ' ημεῖς οὐκέτ' ἐσμὲν ἐν φάει,
 καπνῷ δὲ ἐσῆμην ἄστυ πολεμίων ὅποι,
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.
 πρὸς τοῦσδέ νυν ἄκουσον ὡς φανῆς κακός.
 χρῆν σ', εἴπερ ησθα τοὺς Ἀχαιοῖσιν φίλος,
 τὸν χρυσὸν δὲν φῆς οὐ σὸν, ἀλλὰ τοῦδ' ἔχεω,
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
 πολὺν πατρῷας γῆς ἀπεξενωμένοις.
 σὺ δὲ οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
 καὶ μὴν τρέφων μὲν ὡς σε παιδὸν ἔχρην τρέφειν
 σώσας τε τὸν ἐμὸν εἶχες ἀν καλὸν κλέος·
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
 φίλοι· τὰ χρηστὰ δὲ αὐθὸν ἔκαστ' ἔχει φίλους.
 εἰ δὲ ἐσπάνιζες χρημάτων, οὐδὲ τρήτυχει,
 θησαυρὸς ἄν σοι παῖς ὑπῆρχε οὐμὸς μέγας.
 νῦν δὲ οὔτ' ἐκεῖνον ἄνδρ' ἔχεις σαντῷ φίλον,
 χρυσοῦ τὸν οἴχεται παιδές τέ σοι,
 αὐτὸς τε πράσσεις ὥδε. σοὶ δὲ ἐγὼ λέγω,
 Ἀγάμεμνον, εἰ τῷδε ἀρκέσεις, κακὸς φανεῖ.
 οὔτ' εὐσεβῆ γὰρ οὔτε πιστὸν οἷς ἔχρην,
 οὐχ δῖκαιον, οὐ δίκαιον εὖ δράσεις ξένον·
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοισῦτον δύντα· δεσπότας δὲ οὐ λοιδορῷ.

ΧΟ. φεῦ φεῦ· βροτοῦσιν ὡς τὰ χρηστὰ πράγματα
 χρηστῶν ἀφορμὰς ἐνδίδωστ' αἱ λόγων.

Α.Γ. ἀχθεινὰ μέν μοι τάλλοτρια κρίνειν κακά·
 δῆμως δὲ ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.

έμοι δ', ιν' εἰδῆς, οὗτ' ἐμὴν δοκεῖς χάριν
οὗτ' οὖν Ἀχαιῶν ἀνδρὸς ἀποκτεῖναι ξένον,
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς. 1245
λέγεις δὲ σαντῷ πρόσφορ', ἐν κακοῖσιν ὥν.
τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·
ἡμῖν δέ γ' αἰσχρὸν τοῦσιν Ἐλλησιν τόδε.
πῶς οὖν σε κρίνας μάδικεν φύγω ψόγον;
οὐκ ἀν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

ΠΟΛΥΜ. οἴμοι, γυναικὸς, ως ἔοιχ', ησσώμενος
δούλης, ύφέξω τοῖς κακίσιν δίκην.

ΕΚ. οῦκον δικαίως, εἴπερ εἰργάσω κακά; 1254

ΠΟΛΥΜ. οἴμοι τέκνων τῶνδε ὄμμάτων τ' ἐμῶν, τάλας.

ΕΚ. ἀλγεῖς· τέ δ' ήμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;

ΠΟΛΥΜ. χαίρεις ύβριζουσ' εἰς ἔμ', ω πανούργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρή σε τιμωρουμένην;

ΠΟΛΥΜ. ἀλλ' οὐ τάχ', ηνίκ' ἀν σε ποντία νοτὶς

ΕΚ. μῶν ναυστολήσῃ γῆς ὄρους Ἐλληνῖδος; 1260

ΠΟΛΥΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;

ΠΟΛΥΜ. αὐτὴ πρὸς ιστὸν ναὸς ἀμβήσει ποδόν

ΕΚ. ύποπτέροις νάτοισιν, η ποίω τρόπῳ;

ΠΟΛΥΜ. κύων γενήσει πύρος ἔχουσα δέργματα. 1265

ΕΚ. πῶς δ' οἰσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΥΜ. ὁ Θρηξὶν μάντις εἶπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν;

ΠΟΛΥΜ. οὐ γάρ ποτ' ἀν σύ μ' εἵλες ὕδε σὺν δόλῳ.

ΕΚ. θανοῦσα δ' η ζωσ' ἐνθάδ' ἐκπλήσσω βίον; 1270

ΠΟΛΥΜ. θανοῦσα· τύμβῳ δ' ὅνομα σῷ κεκλήσεται

ΕΚ. μορφῆς ἐπωδὸν, ή τί, τῆς ἐμῆς ἔρεις;

ΠΟΛΥΜ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

ΠΟΛΥΜ. καὶ σὴν δ' ἀνάγκη παῖδα Κασάνδραν θαγεῖν.

ΕΚ. ἀπέπτυσ'. αὐτῷ ταῦτά σοι δίδωμ' ἔχειν. 1276

ΠΟΛΥΜ. κτενεῖ νιν η τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

ΕΚ. μήπω μανείη Τυνδαρὶς τοσόγδε παῖς.

ΠΟΛΥΜ. καύτόν σε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.

ΑΓ. οὗτος σὺ, μαίνει, καὶ κακῶν ἐρᾶς τυχεῖν; 1280

ΠΟΛΥΜ. κτενύ', ως ἐν Ἀργει φόνια σ' ἀμμένει.

ΑΓ. οὐχ ἔλξετ' αὐτὸν, δμῶεις, ἐκποδὼν βίᾳ;

ΠΟΛΥΜ. ἀλγεῖς ἀκούων; ΑΓ. οὐκ ἐφέξετε στόμα;

ΠΟΛΥΜ. ἐγκληγέτ'. εἴρηται γάρ.

ΑΓ. οὐχ ὅσον τάχος

νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ που, 1285

ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ;

Ἐκάβη, σὺ δ', ὡ τάλαινα, διπτύχους νεκροὺς

στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν

σκηναῖς πελάζειν, Τρφάδες· καὶ γὰρ πνοὰς

πρὸς οἶκον ἥδη τάσδε πομπίμους ὄρῳ.

1290

εὖ δ' ἐς πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις

ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

ΧΟ. ἵτε πρὸς λιμένας σκηνάς τε, φίλαι,

τῶν δεσποσύνων πειρασόμεναι

μόχθων· στερρὰ γὰρ ἀνάγκη.

1295

NOTES.

[1—58. *Prologue*, contains an outline of the plot. The ghost of Polydorus appears, explains his own miserable murder by his host Polymestor, prince of Thracian Chersonese, the demand of the shade of Achilles for the sacrifice of his sister Polyxena and his own appearance in a dream to his unhappy mother, Hecuba.]

Ἐκάβη—appears in Lat. as *Hecuba*: so κυρδ̄ corresponds to *canis*, κύλιξ to *calix*, μυδάω to *madeo*.

1. ἦκω—prob. a dialectical variety of *Ικω*, in most of its tenses means 'I am here', equiv. to *εἰλήλυθα*.

σκότου—The masc. form is now always read in Trag. and Comedy; occasionally however a form *τὸ σκότος* is found even in Attic, e.g. in Xen. and Demosth.

2. "Αιδῆς—(ἀ priv. and √ιδ̄ see), the god of the unseen world, called by euphemism, Ploutōn.

ἔκινος—'has his home', lit. 'was and is established'. χωρὶς θεῶν—cf. *Il.* 20. 65 οἰκία σμερδαλέ', εὑρώντα, τά τε στρυγέονται θεοί περ.

3. παῖς γεγ. τῆς Κ.—(sc. θυγατρός) 'by birth a son of H. daughter of Kisseus'. H. was according to Hom. (*Il.* 16. 718) daughter of Dymas, a Phrygian, the only daughter of Kisseus known to him being Theano, wife of Antenor (*Il.* 6. 299). *Kisseas*, a local name, was therefore suggested by some ancient critics to reconcile the two accounts. Vergil follows Eur. and Lat. poets generally, except Ovid who calls her *Dymantis*. Polydorus himself is in Hom. son of Priam and Laothoë and is slain by Achilles.

γεγάς—formed from obsolete poetical γάω collat. form of γιγνομαι: so βέβαα.

4. Φρυγῶν πόλιν—The Phrygians were a branch of the great Thracian family, which may account for the familiarity of Priam and Polymestor. In early times they occupied the N.W. coast of Asia and were not, as we see them now in maps, localised inland.

5. πεσεῖν—not fut. which would be πεσεῖσθαι, but aor., the peculiar force of which is to regard the fall as momentary not protracted. Perhaps we may consider the phrase as substantival = τοῦ πεσεῖν, 214 n. δορὶ—δόρει would here be inadmissible, which does away with the theory that it is the only allowable form in iambics. Ἑλληνικῷ—strictly an anachronism, for Hom. never calls the united Greeks by the name Ἑλλῆνες, nor indeed any of them except Achilles' followers from Phthiotis, who were the original Hellenes.

6. ὑπεέπεμψε—‘sent me secretly (*ὑπὸ*=*sub*=*furtim* of Verg. *Aen.* 3. 50) away from’. In *Androm.* 47 a stronger phrase, ὑπεκπέμπω λάθρα, is used. Τρω. χθονός is governed by ἐκ in the verb.

7. ξένος—‘a guest-friend’.

8. τήνδε Χερσ. πλάκα—‘This steppe of Chersonese’. The Thracian Chers. is a narrow strip of land running along the N. of the Hellespont. τήνδε of Hermann is more graphic than the usual τήν. Χερσ. is the form introduced by Brunck and subsequent editors because the old form χερρ. is nowhere found in tragedy. πλάκα conn. with *lanx*. Cf. πλάνω, *lavo*. The general idea is that of breadth and flatness, akin to πλατύς, *planus*, flat, πλακοῦς, *placenta*.

9. φλιππον λαὸν—‘a warrior people’. *Il.* 13. 4, *νόσφις* ἐφ ἵπποπλάων Θρυκῶν καθορώμενος *alax* where the schol. explains it as equal to ‘warrior’. Thrace was celebrated for horses and cavalry in days of Eur. See *Thuc.* 2. 98. δορὶ—not ‘sceptre’, though that was the heroic badge of royalty, but ‘spear’, to indicate the warlike character of the Thracians.

10. ἀκτέμπετα—hist. present, i.e. stands for aorist: hence *εἴη* in 12, contrary to the strictly grammatical sequence of tenses.

11. Ἰλίου—so called from its founder Ilus; Troy after his father Tros.

12. μῆτη—is better taken with *εἴη* than with *συάντις* (=‘sufficiency’), though the neg. *after* the verb is awkward. The

same question occurs *Or.* 942, *ὡς τῆς γε τόλμης οὐ σπάντι γενήσεται.*

18. We find in *Il.* 20. 408 that Polydorus is youngest son and forbidden to fight; but contrary to orders he joined in the battle and was slain by Achilles. *τὸν δ' οὐτι πατὴρ εἰσκε μάχεσθαι | οὐνεκά οἱ μετὰ πᾶσι νεώτατος ἔσκε γόνοιο | καὶ οἱ φίλοι ταρῶτος ἔσκε.*

δ=δ' δ—‘wherefore’. Pors. says ‘which fact’ (*τὸν εἴναι νεώτατον*), but *ὑπεξέπεμψε* would be almost a ridiculous word in this connection.

14. **διπλα**—defensive, as *ἴγχος* is offensive, armour. Cf. use of *arma* in Lat.

15. **οἷός τε**—‘able’. The *τε* has no very obvious force; it may be classed under the head of *τε* epexegetic or explanatory.

16. **ὅρισματα**—‘the flanking walls’, by which the circuit of a city is defined, as Paley explains. It would naturally mean the ‘boundaries’ or ‘landmarks’, which an enemy would of course remove: Scaliger suggested *ἐρεῖσματα* to which *ἴκειτο* would more naturally apply. The word occurs in *Hipp.* 1459, *ὦ κλεῖν' Αθηνῶν Παλλάδος θ' ὅρισματα.*

ἴκατο—little more than *τιν*.

18. **ηὔτιχε**—form preferred to *εὕτυχε* by Porson, though Herodian the grammarian (2nd cent. A.D.) tells us that *εὖ* does not augment, *αὐ* does to *ηὐ*.

20. ‘I grew up like some sapling, to my sorrow’. This recalls *Il.* 18. 56, *δὸς δὲ δυέδραμεν ἔρνει Ἰσος.* **ηὔξομην**—there are alternative forms *αὔξω* and *αὐξάνω*, Eur. uses *αὔξω* in all but three places. *τάλας* *√τλα*. Cf. *latum*, *ἔτλην*. Most words from this root have a twofold signification, as *τλῆμων*, *τλημοσύνη*, *τλησικάρδιος*, *τλητός*, viz. (1) enduring, persistent, sometimes in bad sense, (2) wretched.

21, 22. **ἀπόλλυται...κατεσκιάφη**—the change of tense (as in 266) may sometimes be accounted for by the wish to make incidents expressed by the present more vivid. But the tragedians often varied the tense for variety’s sake. Here the pres. may signify the enduring character of the result.

23. **αὐτὸς**—sc. *πατὴρ* (*Priam*) implied in *πατρόφα*: so Soph. *Trach.* 259, *ἔρχεται πόλειν | τῇν Εὐρυντεῖαν, τόνδε γὰρ κ.τ.λ.* Cio.

(quoting Pacuvius) *de Or.* 2. 46, *neque paternum adspectum es veritus, quem &c.* θεοδιῆτρ, 'consecrated', built for the gods, not by them. One of the scholia θεῖως καὶ θαυμαστῶς κτισθέντι is tame. The altar referred to in βωμῷ is that of Zeus Ἐρκεῖος, as we see from *Tro.* 483, κατασφάγεντ' ἐφ' ἔρκειψ πυρῷ and Vergil *Aen.* 2. 550 speaks of Priam, *altaria ad ipsa trementem*.

24. παιδὸς—Neoptolemus or Pyrrhus.

25. κτείνει...κτανῶν—such repetition is frequent, especially in Eur. Cf. *H. Fur.* 33, κτείνει Κρέοντα καὶ κτανῶν ἀρχεῖ χθονός.

27. μεθῆχ', ἵν'...ἔχη—'flung me into the billowy sea in order himself to have the gold in his house'. The subj. anomalously follows an hist. tense to shew that the result still abides. [ἔχη, however, may fairly depend on κτείνει in 25.] According to Verg., Polymestor buried the corpse, but Ov. *Met.* 13. 438 follows Eur. *exanimum e scopulo subiectas misit in undas*.

28. ἐπ' ἀκτῆς. So the best MS.—There is a variant ἀκταῖς, perhaps from 36. √ΑG break, like ρηγμῖν from √ΡΑΓ, 'place where waves break'. ἄλλοτ'—it is usual though not necessary to understand another ἄλλοτε in preceding clause, as in Soph. *El.* 752, φορούμενος πρὸς οὖδος, ἄλλοτ' οὐρανῷ | σκέλη προφαίνων, and Verg. *Aen.* 5. 830, *sinistros | nunc dextros solvere sinus*.

29. 'Carried about by many revolutions in the waves, (now up now down)'. Not 'ebb and flow of tide', for there was no tide properly speaking in Hellespont, which in view of the ancients was a river, [hence its epithet πλατύς]. διαυλοι—strictly the limbs of a race-course; the chariots raced up one, turned at the post, καμπτήρ, and then passed down the other limb to the finish. Aesch. *Agam.* 344 uses the same figure—κάμψαι διαύλου θάτερον κώλον πάλιν, i.e. the Greeks have done only half their journey; the other half, the return, remains to be done. φορούμενος—frequentative form, *huc illuc iactatus*.

30. ἀκλαυστος, ἀταφος—an echo of *Il.* 22. 386, ἀκλαυστος δθαπτος, the words occur Soph. *Antig.* 29, where, as here, their order is disputed. Cf. *Aen.* 11. 372, *inhumata infletaque turba.* ὑπὲρ—'because of', 'for the sake of', not = ὑπεράνω, 'above', for if, as is the case, the ghost is visible (see 52), this interpretation would involve his being in two places at once, unless indeed we consider his statement in 81 sqq. a merely general

one. There is throughout some confusion between P.'s spirit and his corpse.

81. *diσσω*—like *ruo*, is used of any active movement up or down and is both trans. and intrans. In *Odyss. 10. 295*, *τοι δὲ σκιαὶ δισσούσιν*, it is appropriately used of the flitting of ghosts. The form in Attic poets is usually a dissyllable which gave rise to the variant *diqσσω* in this place.

82. 'Now for three days' space have I hovered aloft, all such time as my illstarred mother', &c. *τριταῖον*—the term *-αιος*=‘of so many days’ standing’, e.g. *τεταρταῖος*, S. John xi. 39, ‘a corpse of four days’. But cf. Hdt. 4. 113, *τῇ δευτέρᾳ*, ‘on the 2nd day’, and in this passage *τριταῖον* is equivalent to *τρίτον*, as in *Hipp. 277*, *πῶς δ' οὐ, τριταῖας γ' οὐσ' δστος ημέρας*.

84. *πάρα=πάρεστιν*—i.e. the prep. is intensified in meaning and then suffers *anastrophe*.

85. *ναῦς ἔχοντες=κατέχοντες*—‘with their ships brought to, sit idle’. *πάντες Ἄχ.*=Hom. *παναχαιοι Ἄχ.* strictly applies to the main tribe of Greeks at Troy whose head-quarters were in Thessaly, but whose offshoots had spread to Peloponnese, Ithaca and Crete.

89. ‘Homeward guiding their sea-dipt oars’. *εὐθύνοντας*, plural words agree with a sing. collective, especially when used of living beings, and then take their right gender. Cf. Aesch. *Agam. 575*, *Τροῖαν ἐλόντες...στόλος*. Eur. *Rhes. 46*, *στρατὸς...ἔφιέμενοι*.

πλάτην—the ‘blade’, then the whole oar. Grimm’s law tells us that *πλάτη* is connected with Engl. *flat*: while *blade* is etym. connected with *φύλλον, folium*.

41. *τύμβῳ*—a locative, like *οἴκοι, κύκλῳ, &c.* [Or, a dat. *commodi*, ‘an acceptable sacrifice and special honour for his tomb’.]

43. *ἡ πεπρωμένη*—sc. *μοῖρα* or *τύχη*.

45. *δυοῖν...δύο*—these juxtapositions, which are notable in tragedians in the case of numbers (see 896), are due partly to the love of distinctness and clearness, but still more to rhetorical effect. Such are *μόνος μόνοις, mortali immortalitatem non arbitror contemnendam*, ‘faith unfaithful kept him falsely true’ (Tennyson).

49. ξηρησάμην—‘I asked for myself and won’. Cf. Lat. *exoro*. A double accus. (for τυμβ. κυρῆσαι is virtually a substantive) as in Lat. is used with verbs of asking.

51. τούμδν μὲν οὖν, κ.τ.λ.—‘For my part, then, all that I wished to get will result’. τυχεῖν here has an accus.; so λαγχάνω usually and κυρῶ in 697 [or τούμδν is subject of ξεται].

53. περὶ...πόδα—cf. *Alk.* 1153, νέστιμον δ' ἔλθοις πόδα. Verbs denoting motion of the body may be followed by a dat. or acc. of the part of the body in motion, e.g. βαίνειν πόδα, χαλύειν στόμα. In πόδα ἐπάσσει, 1070, the prep. accounts for the transitive force. ὑπὸ σκηνῆς—‘from under the tent’ = ὑπέκ. There is no occasion to alter this reading: yet πρὸ, ἀπὸ have been suggested, and Porson adopts Musgrave’s ὑπὲρ σκηνῆς, ‘past or beyond the tent’. The constr. with gen. is justified by Hom. ὑπὸ γύνου, Hes. ὑπὸ χθονός, &c.

54. Ἀγαμ.—H. in ‘Troades’ falls to lot of Odysseus: here of Agam.

55. ἦτις=quippe quae. ‘Since in exchange for a royal home, thou hast seen a day of slavery’. ἐκ. So in *Tro.* 494, κάν πέδφ κοίτας ἔχειν | ρυσοῖσι νώτοις βασιλικῶν ἐκ δεμνιῶν.

56. πρόσσεις κακῶς—‘fairest ill’ must be carefully distinguished from ποιεῖς κακῶς, ‘behavest ill’.

57. ἀντισηκώσας—‘some god is ruining thee, and has given thee compensation for thy former blessedness’. ἀντι-implies counter balancing, and governs the gen. which follows. The word ἀντισηκ. is intrans. in Aesch. *Pers.* 437, ὡς τοῖσδε καὶ δῆς ἀντισηκῶσαι φοργ, but if a trans. signf. seems necessary, φθορὰν may be supplied from φθείρα. [The idea of compensation is thoroughly Greek, and in its theological aspect is known as the doctrine of Nemesis.]

[59—99. *An interlude.* Enter Hecuba, supported by Trojan ladies; she describes herself as troubled with presentiment of disaster, with nightly visions of a fawn torn by a wolf and dragged from her knees. She longs for Helenus or Kasandra to interpret the dream. Achilles too has appeared above his tomb and demanded the gift of a Trojan maid; may the gods avert the omen from her daughter!]

[As to metre, see appendix. The dialect of lyric passages is Doric, but the Doric forms are not very consistently used]

by the different tragic writers. Its chief characteristics are the frequent use of a broad and rough \bar{a} for η and ω , and for -ov the gen. of 1st declension. Two letters are used where other Greeks employed a double consonant as $\sigma\delta$ for ζ , e.g. μελισθεται. The most eminent writers in old Doric were *Tyrtaeus* (the lame schoolmaster who encouraged the Spartans during the Messenian war), *Alkman* (about 630 b.c. chief Spartan lyric poet), *Theognis* (elegiac and gnomic poet born about 570), *Epicharmus* (comic poet of Kos and Sicily b. 540)].

59. δόμων—tents of Achæan camp.

60. δρθοῦσαι—‘supporting’.

τῆν—the reading of all MSS., more vigorous, lifelike, and better Gk. than νῦν which Pors. reads, and which perhaps crept in as an amplification.

64. μου γεραῖς, κ.τ.λ.—‘taking me by my aged arm’. This gen. comes under class *partitive*, and its use is analogous to that with ἔχομαι (398) and other verbs of seizing, grasping, holding, which have a gen. of the object. We say ‘by’ or ‘on’; so Theocr. 4. 35, τὸν ταῦρον...ἄγε πιδέας | τᾶς ὄπλᾶς, ‘seized it by the hoof’.

γεραῖς—obs. quantity of -αι. Cf. El. 497, παλάιν τε θησαύρισμα, see 82, n. Pors. suggests without reading γεραῖς. προσλαμ.—if any force is to be assigned to πρός it must be that of taking to oneself. λαζύματι is the form preferred by Attic poets especially Eur. to λάζυμαι, Ep. and Ion. collateral form of λαμβάνω.

65 sqq. ‘And I propping myself on a bent arm as on a staff will hasten the crawling motion of my limbs setting one foot before the other’. H.’s own arm, linked ($\delta\iota\alpha$) with that of her ladies, forms her stick: the epithet ‘bent’ is transferred from the stick to the arm; observe that Greek usage limits by an adj. a metaphor which seems too strong: e.g. Aesch. calls vultures Ζηνὸς κύνες, but corrects the metaphor at once by adding ἀκραγεῖς, ‘dogs, but not barking dogs’. So here Eur. calls an arm σκίπωνα, but adds σκολιόν, because real sticks are straight, not crooked. The gen. thus used is called a *definitive* gen. [Two other interpretations are given, (1) a real stick. Cf. Cio. *de div.* 1. 30, *incurvum et leviter a summo INFLEXUM BA-CILLUM*: then χερὸς means ‘by my hand’ and προτιθέσαι may govern σκίπωνα supplied from σκίπωνι, (2) ‘supporting myself by

my hand on a bent stick', i.e. on shoulders of her attendants: but this is scarcely consistent with προσλαξ. χερός above.] σκίπων—same root as σκῆπτρον, Lat. *scipio*: for interchange of *e* and *i*, cf. χθές, χθιξτε, πέντε, *quinque*: ίππος, *equus*.

67. ἄρθρων—strictly the socket of a joint (*✓AR*, cf. *artus*, arms), and is generally joined with other more specific words, as ἄρθρα ποδοῦ, ἄρθρα τῶν κύκλων, 'the eyes', ἄρθρα στόματος, 'mouth', &c.

68. ὁ στέρ. Διὸς—'O flashing light of day'. A similarly strong phrase is used by Soph., *Trach.* 99, λαμπρῷ στεροτῷ φλεγέθων, of the sun. So 709, Διὸς φῶς.

69. 'Why, O why am I excited thus?' ποτε as *tandem* in Lat., of strong appeals. This is a rather unusual sense of αἰρομαι equivalent to μετεωρίζομαι. ἔννυχος—the Greeks prefer the adjectival form to τῇ νυκτὶ: it is a poetic form, more usually ἔννύχιος which is of three terminations, ἔννυχος of only two.

70. 'O sovereign earth, mother of darkwinged dreams' (i.e. illomened, 705). Pors. wished to transpose this with ω σκοτ. νῦξ, 68, but χθὼν includes the nether world whence dreams come. πότνια—one of the very few fem. trisyllables in -ά [cf. δημητρία], a poetical title of honour used in Hom. of persons only, but in tragic poets often used as an epithet of earth.

72. διπομέπτομαι—'I deprecate'. Lat. *abominor*.

73. δν—τὰ is suggested *metri gratia* to make final syllable of δψιν long. σεζομένου—an instance of tragic irony; for the audience knew that her son was dead.

76. ἐδάην—'I noticed and understood' if we retain δψιν Καθον. This means she took particular heed to the dream: its interpretation she knew not, for she wishes to consult Helenus or Kasandra. ἐδάην—is aor. pass. from γδα, δδω not being found: it is only used in the *Chorus* of Attic poetry.

79. ω χθον. Θεοί—'ye nether gods', see 70; better than 'gods of the country', with which cf. Lat. *dii indigetes*, more appropriate but with less authority. σώσατε—notice the distinction between the momentary aorist and the continuous present τοῦ σωζομένου.

80. δγκυρ' ἀτ' ἐμῶν—this is the excellent emendation of Pors. after Reiske, ἀτε being a particle of comparison. Other

readings are ἔτ' ἄγκ. ἀμῶν, ἐπ' ἔμων, for the original ἄγκυρά τ' ἔμων which is objectionable from the position of τε, yet we have a parallel in 426, and in the position of que in elegiac verse, e.g. Tib. 1. 3. 56, *Messallam terra dum sequiturque mari*, and even in prose as Cic. *inter nosque*. [The metaphor in ἄγκυρα is common in all languages; perhaps H. refers to Polyd. in these strong and at first sight exaggerated terms (for Helenus and Kas. were still alive) because he was the only child still at liberty].

81. χιονώδη—most words in -οειδῆς remain uncontracted, as κερατοειδής, μονοειδής, -οει should strictly be contracted into οι as δηλοῖς for δηλόεις, but θεοειδής contracts into θεονδής. Θρήκην, Ep. and Ion. form of Θράκην preferred by tragedians, though in other cases they choose the Doric as Ἀθάνα. κατέχει, 'dwells in'.

82. πατρίου—so the best MS. Old reading was πατρῷου which involved a difficulty in quantity. φυλακαῖσιν—Greek idiom uses the plural in many words where we use the sing. e.g. πλοῦτοι, γέλωτες, ἔνδειαι, κρέα, πυροὶ, κριθαὶ, ἄλεις, 265, n.

83. τι νέον—'Some new sorrow will hap'. νέον, like *novae res*, usually implies something untoward. The Greeks made great use of their neuts. sing. and plur. as in such phrases as μῶρα φρονεῖν, καλὸν ἀείδειν, μαχητέον (-τέα) ἔστιν.

85. ἀλλαστος—'at no other time does my soul thus unceasingly shudder and quail'. The der. is *ἀκλω*, cf. νέφος and κνέφας, χλαῖνα and *lana*, and its general sense is 'unbending' as we see in Hom. who uses it of war, battle, lamentation. Il. 24. 549, μηδ' ἀλλαστον ὁδύρεο, 'mourn not incessantly'.

86. φρίσσα, ταρβεῖ—asyndeton, usual in agitation.

87. ποῦ ποτε—'where ever'. So τι ποτε, 69. θεῖαν—'inspired', hence 'divining' = μαντικήν. Cf. Aen. 3. 373 (of Helenus) *canit divino ex ore sacerdos*. Helenus, son of Priam and Hec.; later traditions say that he was the only grown son of Priam who survived the Trojan war, and that he deserted the Trojans and married Andromache after Neoptolemus' death. Kasandra was endowed with prophetic powers by Apollo, but no one would believe her. On the taking of Troy, Agam. won her and took her home to Mykenæ, when his wife Klytemnestra murdered her from jealousy; see 1275.

88. ἔτεσθω—conj. deliberativus [unless we call it like ἔτηματι a Homeric fut.]. Goodwin, § 213. 2. Καστάνθρας—this reading instead of Κάστανθρας removes the difficulty which was felt about Ἐλ. ψυχάν as though Hel. were already dead and only his soul could be spoken of; the phrase is equivalent to "Eleven" simply.

89. κρίνωσιν—if, when two or more substs. are joined by ή=‘or’, the verb applies indifferently to both, it is put in the plur. e.g. *Alk.* 367, καὶ μ' οὐθὲ δὲ Πλούτωνος κύων | οὐθὲ οὐπὶ κώπη ψυχοπομπὸς ἀντὶ Χάρων | ξέχον. There is therefore no need to read *καὶ* for ή in 88.

90. γάρ—the inferential force here is *nil*, and the particle merely introduces the dream.

βαλιδν—‘dappled’ √βαλ- same word as *varius*. Eur. himself explains the word *Iph. Aul.* 221 (of the horses of Eumelus), λευκοστίκτῳ τριχῇ βαλιδν.

91. σφαζομέναν...σπασθ.—79, n. ἀνοίκτως, the excellent reading of Pors., see metrical note.

92. τόδε—viz. what follows, so in Thuc., τάδε Ελεγον commences, ταῦτα Ελεγον ends a speech.

96. γήται—‘was urgent in asking’, notice force of imperf. γέρας, a gift of honour, strictly that called also ἔξαιρετόν, which the chiefs received before division of the spoil.

99. ἀπο...πέμψατε—by tmesis for ἀποπέμψατε, ‘avert’.

100—154. πάροδος—The chorus of Trojan captive women, 15 in number, enter the orchestra from the side, and marching either in ranks (*κατὰ γυνὰ*) or files (*κατὰ στοίχους*), muster round the θυμέλη, the raised altar of Dionysus in the centre of the orchestra, whence the *κορυφαῖος* would direct its movements. They say, ‘We have left our master’s tents not to lighten your sorrow, but as heralds of woe. Achilles has asked for a victim, and the Greeks in conclave have resolved to offer your daughter. In the debate, Agam. from regard to Kasandra, advocated your cause, but the opposition urged that Achilles’ spear was worth more than Kasandra’s bed. Odysseus turned the scale, with the plea that none should stand up among the dead and reproach Greeks for thanklessness to Greeks. He will be here anon to seize your daughter—supplicate the gods: so you will save yourself bereavement, or else you must see your daughter die’.

100. σπουδῆ—*is* on the point of being ‘petrified’ into an adverb. The dat. is one of manner, so βίᾳ, σιγῇ, ἐργῷ, ἀδίᾳ; δρόμῳ, κύκλῳ, ὁργῇ. ἀιάσθην—‘I came away to thee’=Lat. *secessi*, 85, n.

101. δεσποσύνους—‘of my master’. Attributive adjectives are used in Gk. and Lat. where we employ a preposition, e.g. Τελαμώνιος παῖ, son of Telamon, Ἀχιλεῖα λόγχη, 181, *filius erilis*, ‘master’s son’. *Sullanus exercitus*, ‘Sulla’s army’.

102. ἦν ἐκληρῷ—‘to which I was apportioned by lot’, with this sense of motion implied in ἦν, cf. Thuc. 4. 48. 6, ἐστὶ τὴν Σικελίαν, ἵνα περ τὸ πρῶτον ὥρμητο, ἀποκλεύεταις. There is a constant interchange of τοῦ and τοῖ and such adverbs, just as we use ‘where’ and ‘whither’ rather loosely. [The captives would stand round: each warrior’s κλῆρος, marked, would be put into a helmet, a maiden would step forward, the helmet be shaken and the girl assigned to him whose lot leaped out].

104. λογχ. αἰχ. δοριθήρ.—‘captured at the spear’s point’. This is a pleonasm, especially dear to tragedians, e.g. 66, *Phoen.* 328, διπεπλος φάρεων, *El.* 310, ἀνέοπτος λεπῶν.

106, 7. ‘In no respect lightening thee of thy calamities, but having taken on myself a heavy weight of tidings’.. οὐδὲν—is an adverb, as appears from the use of ἀποκουφ. in *Or.* 1341, σε is easily supplied. The gen. is one of separation. ἀράμενη—the long ā is accounted for by the fact that αἴρω is contracted from αἰέρω.

109. ‘For in full conclave of the Achs. it is said that it was resolved to make thy daughter a sacrifice to Achilles’. δοκέω, a legal t. t. especially of public resolutions, e.g. ἔδοξε τῇ βουλῇ, τῷ δῆμῳ, so *senatus placere* in Lat.

111. τύμβος. ἐπιβῆδ—‘mounted the tomb’. ἐπὶ means ‘towards’, and denotes the action of alighting upon.

112. οἰσθ' ὅτε=meministi quum, see 239 for this sense of οἰσθα, there is a conjecture ὅτι which is decidedly weaker, and Schaefer observes that the Greeks used a particle of time quite unnecessarily, e.g. 307, ὅταν almost=ἔτω. χρυσέοις—‘armour inlaid with gold’, unless this epithet apply to it as made by a god, after the epic manner. σὺν δπλ.—is a usual Homeric mode of expression, ‘with his armour on’.

113. ‘Stayed the ships from going to sea, though their sails were braced on the halyards,’ i.e. ready to start. ποντ.—

a usual epithet of ships: here it adds point to ἔσχε, and becomes almost proleptic. σύχεδ.—properly rafts for the nonce. Thuc. 1. 10 conjectures from Homer's statement the size of the ships which went to Troy, the largest holding 120 men, the smallest 50.

114. προτ.—is more properly the sheet which held the mast in its place, fastened to the prow. λαληφη—*is acc. of ref.* προτ. dat. of instrument, unless ἐπερειδ. have a transitive sense, as in L. and S. Cf. Hor. Sat. 1. 6. 74, *laevo suspensi loculos tabulamque lacerto*, and 910.

115. θωνσσων—‘by this loud chiding’, perhaps strictly of the cry of an animal, akin to θώς a lynx through *krug* = ‘to cry’. It is used as a hunting term, κυστὶ θωνέξαι, Hippol. 219, and when applied to men denotes a loud impulsive shout. Soph. uses it of the cry of Ajax (*Aj.* 308, 335).

116. ‘Whither then set ye forth?’—δὴ like δῆτα strongly emphasizes a question. Δαναοι—according to Mr Gladstone is a purely *military* denomination; historically or politically the Greeks could not be so called in the heroic age.

118—121. ‘Then clashed there waves of frequent strife, and through the warrior Hellenic host there gan to pass two diverse streams of opinion, some minded to present a sacrifice at the tomb, some not’. ξυνέπεσε,—intrans. as in Aesch. *Prom.* 885, θολεροὶ δὲ λόγοι πατούσι εἰκῇ | στυγνῆς πρὸς κύμασιν ἄτης. The MS. reading ξυνέπεσε is unmetrical. τύμβῳ—locative. Cf. 31 n. δοκοῦν—acc. absol. see 506. This construction is confined to neut. participles, mostly some simple word or compound of εἰμι, e.g. ἐνόν, παρόν, ἔξον, δόξαν, δέον.

122. ‘Eagerly advancing thy interest, constant in honour to the bed of the inspired prophetess’, i.e. Kasandra. αὐνέχων—so Soph. *Aj.* 212, ἐπει σε λέχος δουριάλωτον | στέρκας αὐνέχει θούριος Αἴας.

125. τὼ Θησ.—Demophoon and Akamas his sons by Phaedra. δύω—‘two scions’ 20 n.

126. δισσῶν—‘two’, not dissonant, which would be διπλῶν. We have in Soph. *Aj.* 57, δισσοι Ἀτρεΐδαι. The rhetorical opposition δισσῶν...μᾶ is quite Euripidean, 45 n., 896.

128. στεφανοῦν—double idea of ‘crowning’ and ‘honouring’ as schol. says, comes from crowning victors at games. Cf. Soph. *Ant.* 431, χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.

129. χλωρός—(*χλοή*, tender grass), ‘fresh, young’. αἰκραυφές, 587, conveys same idea.

130. ‘They declared they would never set K.’s couch before A.’s spear’, or rather ‘the warrior Achilles’. See 101 n.

132. ‘Now well-nigh equal was the zeal for the hotly-contended arguments, till the wily-minded, bullying, sweet-tongued people-courtier’, &c. καταταν. The κατὰ is intensive. τουκλόφρων—an echo of Homer’s epithet τουκιλομήτης, which however is an epithet of honour. κόπτει—practically same as κόπτις ‘an axe or chopper’. The Schol. explains ‘orator’ but the idea of κόπτω requires to be brought out. Possibly ‘incisive’ as Paley suggests; but there is a pointed antithesis: Odys. would be bully or fawner to serve his purpose. Eur. was perhaps thinking of Hyperbolus, or Kleophon the demagogue, or some contemporary.

135. πείθει—έπεισε would be the true grammatical sequence after πρίν, but that would imply that the effect of the principal verb had altogether passed: the present tense brings the result on to the time of the speaker’s remark.

137. δούλων σφαγίαν—=δούλων. Cf. στρατὸν αἰχμήτην 120, δούλης γυναικός 1253, *servum pecus*. Hor.

141. ‘Who have died for the sake of’.

143. ‘Now Odys. will be here almost immediately to drag away’, &c. δεον οὐκ—so ὅτι μή, ὅσα οὔπω (Thuc.). Lat. *tantum non*. διφλέξων—corresponds rather to supine in -um than to fut. participle, to *detractum* rather than *detracturus*.

144. πῶλον—the young of any animal, men included; so μόσχον, of a young girl, 526, πῶλος, of a youth, Phoen. 954.

146. ναοῦς—supply πρὸς from latter part of sentence; so Hel. 863, Τρολας δὲ σωθὲς κάπο βαρβάρου χθονός.

148. κῆρυστος—‘loudly call upon’, ‘hail’, as we speak of hailing a ship. The ancients looked with suspicion on silent prayer.

149. γαῖαν—the reading of MSS., corrected to γαῖας by Pors. for sake of metre. But -αν is lengthened in the pause, see 83, metrical note.

151. δρφανὸν—in Att. sometimes of two terminations. Cf. 296, 592.

152 sqq. ‘Or thou must see thy virgin prostrate before the tomb, incarnadined with blood as it runs in dark-gleaming flow from her gold-decked throat’. τύμβον—depends on προ- in προτερή. Two MSS. read τύμβῳ locative. χρυσοφόρου—refers to usual adornment of maidens. Cf. Π. 2. 872 (of a young warrior) δε καὶ χρυσὸν ἔχων πολέμονδ' οὐ, ηὔτε κούρη, though by the analogy of *Suppl.* 1054 the adorning may be for sacrifice. νασμ. μελαν.—in apposition with αἴματι.

[155—443. *First Episode.* After Hecuba’s monody, a series of expressions of woe, and the attempts of Polyxena to console her, which conclude with a lament that she cannot share her mother’s slavery, and a noble expression of disregard for her own life (155, 215), the action of the play continues. Odys. enters: Hec. appeals to him for protection on the score of past favours shown. Odys. urges the extreme necessity of not neglecting due honours to the brave, and the scene closes with the removal of Polyx. H. faints.]

156. ἀχεῖ—Doric for ἡχώ.

157. θελαλα γῆρας—‘forlorn because of’. This is analogous to the gen. of exclamation, as τοῦ χασμήματος, ‘what a swallow!’ Goodwin, § 178. 3.

159. φερτᾶς—poetical form of φορητῆς, i. e. verbal from φέρω, not φορεω.

160. ‘Who is my helper? what child? what city?’ τολα—differs but little from τίς. γέννα—[This word can lengthen the final syllable, as in *Iph. Taur.* 159, like τόλμα in Pindar; γενέα is read by Pors. to avoid the difficulty;] the word may fairly mean either ‘child’ or ‘people’ just as Eur. uses Σπάρτων γέννα, Φρυγῶν γέννα, Κενταύρων γέννα.

162. φροῦδος—‘is dead’, lit. ‘gone’; so οἴχομαι, βέβηκα. The der. is πρὸ-όδός, cf. φρομίον, φρούριον.

164. ποῖ δ' ἥσω;—strictly an acc. is required as with ὄρμάω and verbs of sending; many amendments have been proposed. Schol. reads ἥσω from ἵημ=eo for which there is no evidence. Musgrave, ποῖ δ' ἥσω πόδα; τίς.

166. ‘O daughters of Troy that have brought evil tidings’. Τρφάδες—like *Trojogenae* and *Aeneadae*, &c. Reference is to 107.

169. ‘No more to me is life in this light of day object of desire’. βίος ἐν φάσι—little more than βίος. Hom. *Odys.* 10. 498, έτι γώει καὶ ὄπαν φάσις ἡελίοιο.

172. αὐλὴ—the tent where Polyx. is.

172 sqq. See introd. for bearing of this passage on the date of play.

176. φάμαν—‘tidings’. √*fa* cf. *φημί, fama, fari.*

179. καρόξασ’—We should rather have expected the fut. for H. as yet had announced little or nothing. ὁστ’—Ep. particle of comparison, but found in 204 of this play.

180. ἐξέπτηξες—Dor. = ἐξέπτηξας, ‘startled me from the tents’. πτήσσω is usually intrans. ‘crouch’, except perhaps in *Il.* 14. 40, πτῆξε δὲ θυμὸν ἐν στήθεσσιν Ἀχαιῶν.

182. φρ. μοι κακά—‘a sad prelude methinks’. *μοι*, ethical dat.

184. ξανδα—κρύψῃς—Notice change in tense: latter makes a more definite request: the line is copied from *Il.* 1. 363, ξενδα μὴ κεῦθε νοῦ, ίνα εἴδομεν ἄμφω.

185. δειμ...ἀναστένεις—an elliptical mode of speech. ‘I fear (and fearing doubt) why thou liftest up (*ἀνα*) thy voice in lament’.

189 sqq. ‘A public decree of the Argives unanimously aims at thy slaughter at the tomb in honour of Peleus’ son’. πρὸς τύμβον—acc. implies the process of dragging her to the tomb. Πηλείᾳ γέννα—this reading avoids the difficulty which is found in the common reading Πηλείδα γέννη, for that would be Neoptolemus, not Achilles. [The variants are (1) Πηλείδα γέννη, and dat. κουρά γνώμη, ‘the child of P. intends by common decree’; (2) Ἄργ. γέννη might = Ἄργεῖοι, like more common γένος; (3) γέννη may be voc. ‘O my child’].

193. ἀμέγαρτα κακῶν—‘how utterest thou most unenviable woes’=ἀφθόνητα, some have preferred the idea of ἀφθόνος, ‘unstinted’, ‘numerous’. The neut. plur. thus joined with a gen. is very common; and is imitated by Hor. *amara curarum, dura navis* (gen.).

197. μοι—dat. eth.; notice the elegance of its position. These lines are at first sight weak after 189—191, but the repetition is full of pathos.

199. δυστ. μάτερ βιοτός—Take these words together and make δ. β. gen. of quality, so 211. Observe that Eur. is very fond of repeating a word or phrase in choral parts.

203. παῖς δέ—‘I thy child here’, like *hic*, δέ is used of a speaker indicating himself.

205. μόσχον—142 n.

207. “Αἰδε—‘to Hades’, dat. of motion is not common, it recalls Hom. *Il.* 1. 3, ‘Αἴδη προτάψεν. So in Lat. *it clamor caelo* (Verg.), *nigro compulerit gregi* (Hor.).

213. ‘But my life, its outrage and its shame, I weep not after’ (*μετά*), i.e. she does not regret the loss of life. Cf. *Med.* 996, *μεταστένουμαι δὲ σὸν ἄλγος*. Other translations are (1) therewith, at same time, (2) too late, after the event, (3) with a notion of change, i.e. from death to life.

214. θαυμῶν=τὸ θαυμῶν.

216. καὶ μῆν—‘and lo’, usual formula for introducing a new person on stage, as in oratory it begins a new argument, and in description a new incident.

[217—250. Enter Odysseus. He reminds H. of the decree and says that he has come to take away her daughter; he advises submission and deprecates all violence. H. in reply mourns that she did not die before, and asks leave to put a question, if a slave may be allowed to address a freeman. She recalls his visit as a spy to Troy, her discovery and concealment of him, his urgent entreaties for life, and her saving of him.]

218. γύναι—‘lady’, a title of respect.

219. κρανθεῖσαν—‘ratified’.

221. πρὸς ὄρθ. χῶμα—190 n.

224. ἔπεσται—This is the excellent emend. of Nauck for usual ἔπεστη which is tame after ἐπιστάτης.

225. οἶσθ' οὖν δέ δρᾶσον—‘dost thou know what to do? neither be torn from her by violence nor come to any conflict of blows with me’. This curious phrase which means properly ‘do, dost thou know what?’ recurs often in Eur., Soph. and Aristoph.

227. ‘Know thy powers’, i.e. thy real powerlessness. Cf. Xen. *Anab.* 1. 6. 7, δποτ' αὐτὸς τὴν σεαυτοῦ δύναμιν.

228. ‘Tis wise, I ween, even in troubles, to have wise thoughts’. τοι gnomic, i.e. its province is to introduce a proverb or sentiment.

284. ‘But if a slave may ask questions of the free, neither grievous nor vexing to the heart, then it is befitting that thy speech indeed should have been spoken but that thou shouldest hear me when I ask these questions’. [Prof. Paley follows a scholiast in making $\sigma\omega\tau=\pi\rho\delta\sigma\sigma\epsilon$, ‘tis to thee our speech must be addressed’, but this loses the force of the tense. Weil, objecting that Odysseus had finished speaking and that Hecuba did not wish him to cease entirely, conjectures $\sigma\epsilon\mu\epsilon\nu\epsilon\rho\pi\tau\alpha\sigma\theta\alpha\chi\rho\epsilon\omega\nu$.]

235. $\mu\eta$ —not $\sigma\omega\tau$, because the statement is general, 237. Hec. speaks of herself in the plur. and the rule is that in such cases the masc. must be used.

238. $\chi\rho\delta\eta\eta\omega\eta$ —causal gen. after verb of envying. ‘I do not grudge thee on the count of time’. Goodwin, § 173. 1.

239. $\sigma\tau\alpha\theta\alpha$ —‘dost remember?’

240. ‘And from thy eyes gouts of blood dripped down upon thy chin’. The allusion is not to his weeping ‘tears of blood’, but to his general ghastly appearance when he entered Troy as a spy and had mutilated himself, pretending that the Greeks had maltreated him. The story is told by Hom. *Od.* 4. 244 sqq., where Helen not Hecuba recognises him: as the schol. remarks, Hec. would hardly have let him go. $\phi\beta\eta\eta\omega\eta$ and $\delta\delta\lambda\eta\eta\omega\eta$ have been conjectured, and if adopted, then $\sigma\tau\alpha\theta\alpha$ would refer only to ‘tears’.

242. ‘Yes, for it did not touch merely the surface of my heart’, i.e. it cut deep. The gen. is partitive.

244. $\mu\epsilon\nu\eta\ldots\delta\lambda\theta\eta\eta\omega\eta$ —the participle is regularly used after vbs. of emotion. 397. The constr. is imitated by Verg. *Aen.* 2. 377, *sensit...delapsus in hostis*, i.e. *se delapsum fuisse*.

246. ‘Yea, till my hand grew numb within thy robes’. The $\gamma\epsilon$ confirms the previous speaker’s assertion and adds a new feature.

247. $\delta\eta\tau\alpha$ —‘prithee’.

[251—295. Hecuba to Odys. ‘You owe me gratitude not unkindness. I hate you orators who speak to please, careless what injury you inflict. Why was my daughter to die, a *human* sacrifice, where a beast would have served? Achilles has no grudge against *her*; Helen, alike as the cause of mischief and as the loveliest, would have been the best victim. Such is the plea of equity. For you, I claim your gratitude:

give me a life for a life: you have power I know, but use it not unlawfully; go, urge the Greeks to change the decree; ye did not always kill women; your law is to care alike for slave and free—and *your* prestige would persuade them even against their interests'.]

251. *βουλεύμασιν*—‘because of these schemes’, causal dat.

252. *ἴκαθες*—‘didst experience’.

253. *δύνη = δύνασαι*—there is no occasion to regard this as a subj.: indeed, though there are occasional instances of such use, yet more properly *dw* should be inserted to complete the constr. *δύνη*, which Pors. preferred, is condemned by Herm. as a Doric form.

254. ‘All the sort of you who affect a speaker’s fame’. Eur. has clearly in mind some reference to a contemporary: he had an intense dislike of mere oratory apart from principle, as we see from *Or.* 907, *ὅταν γάρ ἡδὺς τοῖς λόγοις, φρονῶν κακώς | τελθῇ τὸ τλῆθος, τῷ πόλει κακὸν μέγα.* Aristoph.’s savage attacks upon him in this respect are most unfair.

258. ‘But pray what policy did they find in this—that they determined upon a vote of death against this my daughter’.

260. *τὸ χρῆν*—poet. form of *χρῆναι*. The suggestion *χρεῶν* is unnecessary. *σφε* is used of all genders sing. and plur.

263. *τείνε φόνον*—‘aims death’, metaphor from a bow.

264. *ἔργασται*—‘has done him no hurt’. This middle sense of perf. pass. is found more especially in words meaning doing or performing. This particular word is in Soph. always middle. Cf. *ἡρμαι*, *γέγραμμαι*, *παρεσκεύασμαι*.

265. *προσφάγματα*—there is not much additional point in the plur. and there is a variant *πρόσφαγμά τι*. We find an analogy in 616 *σκηνώματα*. Soph. *Antig.* 568, *νυμφεῖα = νύμφην*, see 82 n.

266. *ἀλεσεν...δύε*—for change of tense see 21 n.

268. *οὐχ ήμῶν τόδε*—‘this is not our concern’. H. means that on the score of beauty as well as of just vengeance Helen was the more suitable victim.

269. *ἐκπρεπεστάτη*—‘supereminent’. The MSS. vary between this and *εὐπρεπεστάτη*.

271. 'On score of justice this is my contention and argument'. The phrase = τὴν δε τὴν ἀμλλαν λόγου ἀμλλῶμαι. She wishes to contrast the plea of equity with her personal appeal to gratitude of Odys.

274. γραπα—Valckenaer's correction for the unmetrical γεραιᾶς, but see 64 n.

275. σου—partitive gen. after τῶν αὐτῶν, 'the same parts of thee', i.e. hand and cheek.

280. ηδε—'for she'.

282. τοὺς κρατοῦντας—plur. used to prevent too direct a reference to Odys. & μὴ χρεῶν 'in unlawful things'. μὴ is used because the whole class of things unlawful is included. Cf. *Bach.* 515, δτι γὰρ μὴ χρεῶν οὗτοι χρεῶν παθεῖν. χρεῶν is indeclinable. Cf. Shakespeare, *Measure for Measure*, 'it is excellent | to have a giant's strength, but tyrannous | to use it like a giant'.

283. πράξεων is properly referred back to τοὺς κρατ. as subject.

284. ην ποτ'—implying that it is so no more. Cf. *fuimus Troes* (Verg.), [perhaps εἰτυχοῦσα may be supplied].

285. Double acc. is used after verbs of depriving. Goodwin, § 164. This may be explained as a combination of direct and indirect accusatives 'robbed me as to'.

286. ὡς φίλ. γέν.—here she takes him by the beard.

288. παρηγόρησον—'counsel them to change' (*παρδ*). The words introduced by ὡς (=nam) are the comment of H., not the words which Odys. is to use in council. φθόνος equivalent to νέμεσις, i.e. it excites the anger of the gods.

291. οἵ—'for'. Here Eur. refers to heroic times the custom of his own age. Demosth. *in Mid.* p. 529 gives us the law of οἵπεις or outrage, and says that slaves and free were treated alike.

293—5. 'Thy prestige, though it speak but ill, will persuade them: for the same speech has not the same weight when it comes from the insignificant as (when it comes) from those of repute'. λέγη—*is* the MS. reading, and cannot be the same in sense as λέγης which is substituted for it. There is no doubt some violence to language in saying that 'his prestige speaks', but δέψημα is the personification of an ab-

straction. Cf. Hipp. 11, δύροῦ Πίτθεως παιδεύματα. [κακός— is sometimes interpreted 'against their interest', under the idea that Odys. as a notable speaker would not be disparaged by any accusation of indifferent pleading.]

295. τῶν δοκούντων—a recognised phrase=εὐδοκίμων, hence perhaps the use of the article: cf. Troades, 609, where τὰ δοκούντα and τὰ μηδὲν ὄντα are contrasted.

296. στερρός—151 n.

297. οὐτὶς=ώστε—'as not to shed a tear'. So also the simple relative δς. Hel. 501, ἀνὴρ γὰρ οὐδεὶς ὡδεὶς βάρβαρος φρένας | διε δνομ' ἀκούσας τούμδν οὐ δώσει βοράν. Cf. Scott, Lay,

'Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!'

[299—331. Odys. to Hec. 'You personally I can save: but I cannot gainsay my promise to give your daughter to the bravest warrior we had. To do so would be bad in principle: for states would suffer if their champions were not duly honoured: no one would take the field if he thought his bravery would not command respect. I myself should like to have honour paid to my tomb, however little might suffice me in life. And do not imagine yourself alone in suffering; we, too, have aged widows. So endure: we will take the consequences of our reverence of our warriors: you barbarians may do as you will, and reap the proper fruits of your conduct'.]

299. 'Be advised and do not by reason of thy anger regard in thy mind thy good counsellor as a foe'. διδάσκον—(mid.) usu.= 'get some one taught'. τῷ θυμουρένῳ—article and neut. participle equal a subst.; a constr. very common in Thucydides. δυσμενή is the predicate.

301. τὸ μὲν σὸν σώμα—'thy person'. So Soph. Ant. 675, τῶν δ' ὀρθουμένων | σώζει τὰ πολλὰ σώμαθ' η τειθαρχία.

302. κούκ ἄλλως λέγω—'and not idly do I speak'.

307. πρόθυμος—'ready'.

308. φέρηται—'wins for himself no more than his inferiors'. Cf. Soph. Ant. 637, ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος | μεῖζον φέρεσθαι σον καλῶς ἤγουμένου.

309. ήμεν—'at our hands'. Almost a dative of the agent.

311. 'Is not this shame to us if we make use of a friend while he lives, but when he is dead no longer treat him

in friendly wise?' There is a double sense here of χρώματ—
(1) to make use of a person, as in Xen. *Anab.* 1. 4. 8, καὶ ἐρεῖ
φύδεις ὡς ἔγώ, ἔως μὲν δὲ παρῇ τις, χρώματι, ἐπειδὰν δὲ ἀπίσταναι
βούληται κ.τ.λ. (2)=*uti amico*, 'to treat as a friend'. [Cobet,
Ode. Criticae, suggests ἔχρωμεθ', bringing into more striking
contrast the different times, past and present.] βλέποντι is
used as *ol* βλέποντες, 'the living'. Cf. Ter. *Eun.* 73, *vivus*
vidensque pereo.

312. δλωλε—the MS. reading, softened down by some to
ἀπεστι.

315. φιλοφυχήσομεν—'play the coward'. Observe that
this line is spoken by Odys. as his own sentiment: if he
had put it into the mouth of anyone else, the conjunctive
would have been used.

317. καὶ μὴν—'and look you', 216 n. καθ' ἡμέρ.—con-
nect closely with the words which follow, 'if with but small
supply day by day'. καὶ εἰ states an imaginary or reluctantly
admitted, εἰ καὶ an actual case.

319. 'But my tomb I should like to see deemed worthy of
honour'. δράσθαι—mid. but probably in poetry=active.

320. διὰ μακρ.—'for long lasting is the reward'. The sen-
timent is like that which Antigone expresses (*Soph. Ant.* 76),
where she refuses to please the living rather than the dead,
ἔκει γὰρ δεῖ κείσομαι.

323. ἤδε—Epic form common enough in Aesch. but other-
wise of doubtful tragic usage.

324. νυμφίων τητ.—Goodwin, § 174.

325. κεύθει—act. in sense whereas the perf. κέκευθα is
often intrans. 'is buried', cf. ἔρειπω, ἥριπον, ἵστημι, ἵστηκα.

326 seq. 'If our custom of honouring the dead is a mis-
taken one we shall (willingly) incur the charge of folly, but
do ye barbarians neither regard your friends as friends, nor
admire those who have bravely died, that so Hellas may
prosper and ye may win reward to match your thoughts'
(i. e. may suffer because you refuse to honour the dead).
[κακῶς may be, but not so well, taken with τιμᾶν.]

326. τόλμα τάδ—'endure this'.

327. ὁφλ.—strictly, 'to lose a lawsuit'. Cf. *Soph. Ant.*
470, σχεδόν τι μωρῷ μωρίαν ὁφλισκάνω, and *debeo* in Hor. *Od.*
1. 14. 15, *tu nisi ventis | debes ludibrium, cave*.

330. ὡς δι—‘that so’. It is difficult to see that any change is effected by introd. of *δι* which in Hom. and Hdt. is used with opt. as well as subj. Goodwin, § 216, l. n. 2. [Herm. says = *dummodo*, ‘provided that’.]

[332—341. The Chor. laments slavery as an evil. Hec. appeals to her daughter to attempt Odys. with all sweet notes of woe: for he, too, has children, and will pity her fate.]

332. ‘Slavery, what an evil is it ever, and it tolerates indignities under tyranny of force’. The reading adopted in the text is that given by Stobaeus (flor. about 500 A.D. quotes more than 500 passages of Eur.) and is simple and consistent. *τολμᾶν* and *πεφυκέναι* which are variants also go well together. *νικάμενον* is also read for *κρατούμενον*.

334. ούμοι—by crasis from *οἱ έμοι*.

335. φροῦδοι—supply *εἰσιν*, which is usually omitted in this connection. ματ. ρύθμ.—‘cast idly to the winds’. The tragedians prefer this fuller form to *ρύθμητες*.

337, 8. ‘By uttering every note which comes from the nightingale’s throat’. *τρόσας* = *tarrosas*. *Ιεστά*, (the *ι* is common). *ώστε* = *ὡς*, see 179 n. [The common epithets of the nightingale, *Λυγεια*, *λυγύφωνος*, *flebilis*, *querula*, illustrate the appropriateness of the comparison. Polyx. had need of a tongue like that of the much-wronged Philomela.]

338. μὴ στερ.—in prose *του μὴ* would be required: it shows very clearly the relation of cause and effect.

340. πρόφασιν—‘a plea’, often though not necessarily a *false* plea. πεθε—‘try to persuade’. The definite act of persuading would have been expressed by aor. For appeal made on the score of children, cf. *Alk.* 275 (Admetus to Alk. on point of death) μὴ πρὸς παῖδων οὐς ὄρφασεῖς.

[342—378. Polyxena sees Odysseus showing signs of shrinking from her appeal and assures him that she is willing to follow him to death. For slavery is abominable to her, a king’s daughter and once sought in marriage by princes, a rival of the gods, save in being mortal. She shrinks from menial offices or degrading alliance with a slave. If she is to die, let her die free. She urges her mother to accept the position.]

342. δρᾶ σε κρύπτοντα = δρι κρύπτεις: verbs of perception usually take a participial construction not an object clause. Goodwin, § 280. Σεΐδη—the right hand and beard were seized,

by suppliants, who were watched over and avenged by Zeus
Ικέστος.

344. γενεάδος—gen. of the object aimed at. Goodwin,
§ 171.

345. Ικέστον Δάλα—‘thou hast escaped my suppliant Zeus’,
i.e. his vengeance [or Polyxena regards Zeus as her colleague
in entreaty, identifying him with her cause].

346. ὡς—‘be sure that’. οὐ strongly emphasizes ξύμοια:—
‘not only shall I not seek to avoid but will even court death’.

347. βουλήσομαι—the fut. with *ei* shows that she can still
avail herself of the choice.

348. φιλόψυχος—‘cowardly’, cf. 315. S. John xii. 25, δ
φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν.

349. The tragedians often express a negative by an inter-
rogative. ‘What call have I to live?’ is equivalent to, but
livelier than, ‘I have no, &c.’ γάρ—referring to a suppressed
thought.

ἴην—other verbs which contract into η not a are διψάω,
πειράω, σμάω, χράω, χράομαι, and sometimes κνάω and ψάω.

μὲν—answered by δέ, 354.

350. πρῶτον βίου—‘this is the glory of my life’.

352. ‘A bride for kings, with no mean rivalry for my nup-
tials, to whose hearth and home I shall come’. γάμων=περ
γάμων. Thuc. 1. 140, τὸ τῶν Μεγαρέων ψήφισμα, ‘the decree
about the Megareans’.

353. ἀφέσομαι—for more usual optative, Polyxena reverting
for a moment in thought to the time when the choice still lay
open to her.

δῶμα ἡστίαν τε—almost a hendiadys, the hearth being with
all Aryan nations the most sacred and central part of the δῶμα.
Ἐστία—Vesta, was the only deity common to Greeks and
Romans.

354. δ'—‘for’. τῇ δύστ.—‘articulus insignis’, as Bengel
calls it.

“Ιδα—the mountain which overhung Troy: cf. 631 note.

355. The caesura in this line is not complete. διπόθλε-
τος—‘conspicuous’; so Vergil G. 3. 17, *victor Tyrio conspectus*
(=conspiciendus) *in ostro*.

ἀπὸ denotes that men look *from* others to her. πέτα with dative is mainly an epic usage. Goodwin, § 191. vi. 3. Kirchhoff boldly reads παρθένων.

356. πλὴν—adverb. τὸ κατθανεῖν—acc. of respect.

357. νῦν δ'—‘but as things are’. τούνομα—‘the name (of slave) by its strangeness makes me in love with death’.

358. εἰωθός δν—such a combination of two participles is rare: cf. Hom. Il. 19. 80, ἐπιστάμενόν περ' ἔοντα. Aristoph., Frogs 721, οὐτε γὰρ τούτουσιν οὖσιν οὐ κεκιβδηλευμένοις.

359. ἀν...ἀν—the repetition of ἀν is emphatic. Soph. Ant. 69 (Antigone is indignantly refusing her sister's aid), οὐτ' ἀν κελεύσαι μ' οὐτ' ἀν εἰ θέλους ἔτι | πράσσειν, ἐμοῦ γ' ἀν ἡδέως δρόψις μέτα.

ἄμαν φρένας—‘of savage heart’, acc. of specification, Goodwin, § 160.

360. δεσποτῶν δστις—a like combination of sing. and pl. occurs Med. 220, βροτῶν | δστις στυγεῖ. ὠνήστεται—cf. ἀφίξομαι, 352 note. ἀργύρου—gen. of price, Goodwin, § 178.

362. ‘Imposing upon me the harsh service of making bread at home and of sweeping the house and standing over the loom, harshly will he use me’. κέρκη—in the λωτός or upright loom is the ‘rod’ or in later times ‘comb’ by which the threads of the woof were driven home so as to make the web even and close. It is probably derived from κρέκω (an onomatopoetic word=‘to strike’) and was probably held in the hands. σαρέαν—including all menial offices. [σέσηρα and tenses formed from it mean ‘to snarl’, ‘to sneer’.]

ἔφεστάναι—similar short forms of the perf. inf. used by Attic writers are τεθνύαι, βεβάναι, τετλάναι, δεδειπνάναι, ἡριστάναι. λυτρός and λυτῆρός are collateral but distinct forms; it must not be thought that one is a contracted form of the other. ἀναγκάστε—following so soon after ἀνάγκην is τὸ us ill-sounding, but cf. e.g. 223, ἐπιστάτης, ἐπέσται.

366. τυράννων ἥξ.—‘deemed worthy of princes’. [The Greek τύραννος (Doric form of κολπαρος, a ruler) might or might not be ‘a tyrant’, being a despot who had gained his power by force or fraud, whether he exercised it ill or well. The early tyrants did as a rule govern well, but the words of the Corinthians at Sparta (B.C. 509), when dissuading the Spartans from

replacing Hippias in Athens by force, show the hateful excesses into which they might fall, Hdt. 5. 92.]

367. οὐ δῆτα—‘no indeed’, δῆτα strongly emphasizing the word after which it stands; cf. τι δῆτα; πῶς δῆτα; how pray? cf. notes on 247, 623. φέγγος—a Greek loved the light, and all dying addresses (e.g. those of Ajax, and Alkestis, and Dido, Vergil *Aeneid* 4 copied from the *Ajax*) bid a loving farewell to the sun and his light. ἐλεύθερον—freedom was a passion with the Greek. We should have expected ἐλευθέρα and some editors read ἐλευθέρων; but it is one of the many instances of transferred epithets.

369. δγ' οὖν μ'—Porson's correction after an old commentator for δγου μ'. δγων—the present participle is rather loosely used.

370. Διπής is distinguished from δόξα as being better grounded. Plato contrasts δόξα mere ‘opinion’ or ‘seeming’ with ἔπιστήμη, ‘certain knowledge’. του=τινος is contracted from the Ionic form τεο found in Homer, and is only found in Attic. It is similarly placed Aesch. *Prom.* 21, οὐτε φωνὴν οὐτε τού μορφὴν βροτῶν | δψει.

372. μῆτερ, σὺ δ’—in suddenly addressing a new person first comes the vocative, then the pronoun, then the particle. 1287, ‘Εκάβη σὺ δ’ ὡ κ.τ.λ.

373. λέγουσα μήτε δρῶσα—‘neither by word nor act’, supply μήτε before λέγουσα. [Some MSS. and editors read μηδὲ, but λ. μηδὲ δρῶσα=‘saying but not doing’.] συμβούλου, ‘join in wishing for my death’. Beware of confusing βούλομαι and its compounds with βούλεύω.

374. θανεῖν—substantive, object of συμβούλου.

375. Stobaeus quoting this passage reads πόνων, 378 ἐν κακοῖς, 380 πλειστον.

377. μᾶλλον εὐτυχέστερος—double comparatives are occasionally met with. Eur. *Hippolytus* 485, μᾶλλον ἀλγίων, Soph. *Antig.* 1210, μᾶλλον ἀσσον, Shakespeare, *Tempest*, 1. 2, ‘more better’.

378. Nauck suspects this verse, perhaps with reason. On the one hand it is just such a verse as copyists would insert, on the other hand Euripides often ends with such saws.

μή καλῶς—‘if with dishonour’, μή adding a hypothetical touch.

379. ‘Marvellous and notable among men is the stamp of noble birth and rises to higher repute of nobility’.

χαρακτήρ—a metaphor from the stamping of money, Milton (with whom Euripides was a great favourite) may have borrowed hence, ‘Reason’s mintage | charactered in the face’. ἐσθλόν—gen. of origin, Soph. *Ant.* 38, εἰτ’ εὐγενῆς πέφυκας εἰτ’ ἀσθλῶν κακή. Euripides had a high opinion of the value of good birth, but it must be accompanied by nobility of nature. κάπι μεῖον ἔρχεται—Soph. *Phil.* 258, η δ’ ἐμή νόσος | δει τέθηλε κάπι μεῖον ἔρχεται. δύομα, acc., the nom. would require τεύνομα in strict Greek.

[382. *Hecuba*. Let me be substituted for Polyxena; I am the mother of that Paris who slew Achilles. *Odysseus*. Nay it is Polyxena whom Achilles demands. *Hecuba*. Let us die together: nothing shall avail to separate us, I will cling to her as ivy to the oak.]

382. εἴνας—the quick Greek uses the aorist in order to revert to the precise moment, so διέπιπτον I loathe, ἐπήγειρα I praise, ἐδεξάμην I accept.

383. ‘But to that good is added pain’.

τῷ Πηλέως—a spondaic caesura is allowable in the fifth foot when the first part of it is a monosyllable capable of beginning a sentence, or the second part a monosyllable incapable of beginning one.

384. φύγον—‘the blame’ of not honouring the brave.

386. ἄγοντες—cf. ἄγων, 369 note. τήμας—‘me only’. Cf. 287 note.

391. ἀλλὰ—‘at any rate’. This use of ἀλλὰ is due to an ellipse, ὑμεῖς δὲ, εἰ μὴ μόνη με βούλεσθε φορεῦσαι, ἀλλὰ θυγατρὶ συμφονεύσατε.

392. Eur. *Troades* 381, οὐδὲ πρὸς τάφους | ἕσθ’ ὅστις αὐτοῖς αἷμα γῇ δωρήσεται. The earth is endowed with life and sense.

πῶμα—the correction of Porson for πόμα of MSS., this not being an Attic form.

394. εἰς, the reading of the best MS., is better than σῆς of most editors. ‘We must not add one death to another, would that the obligation even of this death were spared us’. μηδὲ (not οὐδὲ) is used because ὥφελομεν expresses an unattainable wish. The aorist is more usual than the imperfect, and often in the form εἰθ’ ὥφελον. Supply προσφέρειν from προσοιστέος.

396. γε (condemned by Hermann) is forcible.

397. 'How? for I am not aware that I have masters'. κεκτημένος—this participle (nom. because it refers to the subject of the clause) is the regular construction after οἶδα and ἔπισταμαι. Cf. 244 note. δεσπότας—for the strong sense of this word cf. *Hippol.* 88, where the attendant calls Hippolytus ἄναξ, adding θεοὺς γάρ δεσπότας καλεῖν χρεών, 'for the gods alone may I style lords'.

398. If one could go so far as to declare the verse corrupted by the intrusion of a gloss τῆσδε, the line might be re-written thus:—ὄκως; ὅποια κισσὸς ἔξομαι δρυός. 'Dost ask how? like ivy to an oak will I cling.' The τῆσδε would be manifestly understood from θυγατρί in 396. [This is Dr Kennedy's view. Other ways of taking the passage are (1) 'Know that I will cling to her as ivy to an oak', supplying before ὄκως some such word as ἵσθι. (2) A double comparison may be intended, 'I, like ivy, will cling to her as to an oak'.] δρῦς—cf. 64 note.

399. οὐκ—'No!' Thus emphatically used accented. ήν γε—'that is, if'. [Aldus reads οὐ μήν γε, but οὐ μήν is never immediately followed by γε.]

400. ως—'know that' = ἵσθι ως. Soph. *Aj.* 39, ως ἐστιν ἀνδρὸς τεῦδε τάργα ταῦτα σοι, 'know that in him thou hast the doer of these deeds'. The phrase is a formula 'fortiter affirmantis' (Elmsley).

401. οὐ μήν—formula of emphatic denial. αὐτοῦ—gen. of place.

[402—443. *Polyx.* 'Mother resist not, it is unseemly'. Polyxena exchanges a tearful farewell with her mother and is led off with veiled head by Odysseus.]

402. Λαερτίον—the name of Laertius (father of Odysseus and king of Ithaca) is variously spelt by the tragedians Λαερτίος, Δάρτιος, Λαέρτης.

403. χάλλα—'give way to'. τοκεῦσιν—vague plural alluding to Hecuba, as 404 κρατεῦσι to Odysseus. This plural is often used instead of a definite name which it might be inconvenient to give.

406. πρὸς βίᾳ—'with violence', so πρὸς ἡδονὴν, 'willingly'; πρὸς χάρων, 'pleasingly'; πρὸς τάχος, 'quickly'.

407. ἐκ—'by'.

408. πείσει—future from πάσχω. The form πείσῃ is not

rightly read in Euripides. μή σύ γ'—a formula of fond entreaty. Supply from the context some such words as οὐτως κοίτσον.

410. προσβαλεῖν—object of δέι.

411. Soph. *Aj.* 857, καὶ τὸ διφρευτὴν ἥλιον προσενέπω, | πανύστατον δὴ κοῦτον αὐθις ὑστερον (*Ajax's* dying speech).

413. δὴ strengthens τέλος (as πανύστατον in the passage from the *Ajax*). Cf. Eur. *Herakl.* 573, προσειποῦσ' ὑστατον πρόσφεγμα δὴ.

414. ἀπειμι—often used as an euphemism for dying: so οἰχομαι.

415. ημεῖς—‘I’, as in 386.

416. ὁν—supply ὑμεραλῶν from ἀνυμέναος.

418. ἐκεῖ—a constant euphemism for ἐν “Διδου (sc. δόμοις), which here occurs by its side. κείσομαι—especially of lying among the dead. There is some confusion between the body lying in the dead and the spirit in Hades.

419. ποῖ τελευτήσω—‘to what end shall I bring my life?’ This construction is called *pregnant*=‘whither shall I (carry and) end my life?’ Cf. *Troad.* 1029, Ιν' εἰδῆς οἱ τελευτήσω λόγοι.

420. πατρὸς οὐσα—gen. of origin, which is taken by εἰμι, γίγνομαι, and τέφυκα. Cf. 380 note,

421. According to Homer these 50 children were those of Priam, 19 (or 38) of them by Hecuba. Verg. *Aen.* 2. 503, *quinq̄uaginta illi thalami spes tanta nepotum.* ἀμμοροι τ.—‘bereft of’, gen. of separation. [The old reading was ημεῖς δὲ πεντήκοντα ἀμοιροι δὴ τέκνων, a verse which Eur. cannot have written. Cf. 383 n.]

422. σοι—ethic dative. Hektor—his eldest son. εἴτε—deliberative conjunctive. Goodwin, § 256.

425. ἀθλία—This is Markland’s suggestion for ἀθλίας. Two epithets for τύχης would be very awkward, and the whole sentence would be jerky and uncomfortable.

426. For position of τε cf. 80 n.

427. χαίρουσιν—‘others fare well, but this is not thy mother’s lot’. Polyxena had said ‘farewell’, and Hecuba plays upon the words. The same pun is found in Sophokles, Euripides, Plautus, &c. Εστιν—emphatic, and so accented. τόδε—sc. τὸ χαίρειν. The variant χαρά is clearly an explanatory gloss.

430. θανούσης...σόν—θαν. agrees with *σου* supplied from *σόν*. Cf. Ov. *Her.* 5. 45, *et flesti et nostros vidisti flentis ocellos.*

δυμα στυκλήειν—‘to shut the eyes’, i.e. attend to her at her death. Verg. *Aen.* 9. 487, *nec te tua funera mater | produxi, pressive oculos, aut volnera lavi.* [The form -κλήειν is more Attic than -κλείειν of old editions.]

432. ἀμφιθέλει κάρα πέπλοις virtually form one word, hence follows the accusative με.

433. ἐκτέτηκα—Contrast this intransitive usage of the 2nd (or strong) perfect with the transitive meaning of ἐκτήκω 434. So ξαγα = ‘I am broken’, from ἀγνυμ, ‘I break’; δλωλα ‘I am destroyed’, from δλυνμ, ‘I destroy’. καρδίαν—acc. of respect or specification. Goodwin, § 160. 1.

435. ‘O light! for I may yet invoke thy name, but have no share of thee save for so long as I pass hence to the sword and pyre of Achilles’. [ὄνομα—a plausible suggestion δυμα has been made, but δυνα is more appropriate, implying that although Polyxena could invoke the name, she could not enjoy the reality.]

438. προλείπω—‘I faint’. Cf. *Alk.* 401, τι δρᾶς; προλείπω. λύεται—‘are failing me’. *Herakl.* 602, ὡ παῖδες, οἰχόμεσθα, λύεται μέλη | λύπη. In Attic, λῦω, ἔλυον, λῦσω, Ελῦσα: but λέλυκα.

441—443. These verses are spurious. For they cannot be spoken by Hecuba, who has fainted; they are more than awkward as beginning a stasimon; they are in themselves feeble.

ῶς—‘in this plight’, i.e. a slave. [ώς would = *utinam*.]

Διοσκόροι—Castor and Pollux were born at a birth with Helen. The form διόσκουροι (whence Latin *Dioscūri*) is not Attic.

‘Ελένην—There is a play on this word and εἵλε 443 (which = καθεῖλε); cf. *alnóπαριν* 945.

[444—483. First *Stasimon*, στάσιμον (*μέλος*), or ode by the entire chorus after taking up their position at the thymele. The term itself appears to involve two notions—that of the chorus *in position* at the thymele—and that of an ode unbroken by dialogue or anapaests. Cho. ‘Ocean breeze, to whose house wilt thou waft me a slave? To Doris, or Phthia, or Delos, or Athens? My city smoulders in ruins, I am a slave’.]

444. πορύεις—adjectives in -ēs are usually (but not of necessity) joined with fem. words. *Phoen.* 1025, φορύσαι πτεροῖς.

445. πορτεύονται, θεοί—fixed Epic epithets.

446. διάτοις—an exclusively poetical word, the usual prose equivalent being παῦς, and διάτοις is a mere skiff.

447. πορέω—‘I make to go’, πορέομαι—‘I go’.

448. τῷ; = τῷ; επηθεῖσαι—rarely used passive as here.

450. Δαμός αἴα—the Peloponnes.

451. Φθιά—in Thessaly.

453. ἔδατων πατέρα—So Eur. *Med.* 573 praises the Haliakmon.

454. Αρίδανος—a tributary of the Peneus, and one of the few rivers, says Herodotus 7. 196, which Xerxes did not drink dry. γύας—restored by Hermann for the gloss πέδαια.

455. νάσοις—connected with ποῖ, 447.

456. περιπομέναις—governed by πορεύεις, 447.

458. The palm is said to have been first born at Delos, because it gained its eminence among trees from its connection with Apollo who was there born. *Στοξ* is often used of things glorious [from same root as *dies*, *divus*, &c.], but the epithet here alludes probably to the fact that Latona's travail brought forth gods, viz. Apollo and Artemis [or that they were the children of Zeus]. Delos was in Olympiad 88. 3 (B.C. 426, cf. Thuc. 3. 104) solemnly purified by the Athenians. Plutarch tells us that Nikias, the Athenian general, took pains to make this celebration a success by providing splendid chorus and uniting Delos to the islet of Rheneia. [This is one of the contemporary allusions which help to fix the date of the play.]

465. ἀμπτυξ—‘a head-band’, so called because it ἀμπέχει (surrounds) the hair.

466. Παλλαῖός πόλις—Athens.

467. θεᾶς ναύσοις—Nauck's emendation for the unmetrical ‘Αθαναῖς.

καλλιδίφρον—Athene is represented in her chariot fighting against the Titans. Compounds of καλ- are formed from the subst. κάλλος, not the adj. καλός. [Porson reads καλλιδίφροι', but the elision is impossible.]

468. πένλος—the sacred vestment of Athene on which was depicted the goddess doing battle with the giants. It was carried

in solemn procession at the greater Panathenaea once every Olympiad.

470. δαιδαλεῖσθαι—used by Homer of stone or metal working, but here referring clearly to embroidery. ‘Shall I yoke?’ of course means ‘shall I represent by embroidery the yoking of the steeds?’

471. ἀνθόκροκος—perhaps merely variegated (*ἀνθος*) and saffron-coloured (*κρόκος*). πῆνη—‘thread’, pl. ‘the web’, Latin *tela*. From the same root comes the Latin *pannus*, a patch.

472. Titans—the sons of Ouranos and Gaia, who rebelled against Zeus after he had conquered them and Kronos their king. Later poets add largely to their numbers, Aeschylus including Prometheus, while in the Latin poets *Titan*=the sun-god.

473. τὰν=ἡν. ἀμφιπύρη—used by Sophokles of Artemis holding torches in both hands.

475. τεκέων—Goodwin, § 173. 3.

478. θορίστητος Ἀργεῶν—a possessive genitive.

480. κέκλημα—more forcible than *εἰμί*, which it often means. A Greek hated the *name* as much as the reality of slavery. Cf. 552.

482. See the translation of the entire ode. The old translation was ‘having left Asia the handmaid of Europe, having by exchange become the bride of Hades’ (which of course was absurd, as they had not to die): or ‘having changed death’s chambers (for slavery)’, which is harsh. But the fatal objection brought forward by Hartung is that Eur. often uses *θέραπυντα* in the sense of ‘a habitation’, never in that of ‘a handmaid’, which would be *θεράπαινα*.

“Breeze, ocean breeze, that carriest swift sea-bound barques o'er the swelling flood, whither wilt thou waft me the forlorn one? To whose house gotten for a slave shall I come? Shall it be to a harbour in the land of Doris, or of Phthia, where they say that Apidanus, father of fairest waters, fattens the furrows? Or to what isle wilt thou bring me, hapless one, sped by the sea-sweeping oar, spending a piteous life in the house,—to that one where the palm there first created and the bay tree raised their sacred shoots for dear Leto, to grace her divine travail? And shall I praise with Delian maidens the golden fillet and bow of Artemis? Or shall I, dwelling in the city of Pallas of the fair chariot, yoke young steeds on her saffron robe, em-

broidering them on the rich wrought flower-decked web, or [embroidering] the race of the Titans which Zeus, Kronos' son, with flashing flame hushes to rest? Woe is me for my children, for my fathers, for my country, which, smoke-defiled, lies in ruin won by the Argives' spear. And I in a strange land am called a slave, having left Asia and taken in exchange an abode in Europe (which is to me) the bridal-chamber of Hades."

[484—517. *Enter Talthybius.* Is there a god in heaven, or does chance rule all? Yonder lies one erewhile a queen, now a wretched slave. Lady, arise. *Hecuba.* Who art thou? *T.* I am Talthybius, sent by Agamemnon for thee. *H.* What? Am I too to die? Blessed news! *T.* Nay, thou art to bury thy daughter. *H.* Tell me how ye did the cruel deed.]

484. δή ποτε (to be written separately)—‘lately’. But Pflugk prefers to give δή the sense which it has with superlatives.

485. ξενόιμι ἀν—a modified future, a tense avoided by the Greeks where possible, an example of their softening down.

486. νῦν τ' ξυνοσα—Hecuba is lying huddled up. The position has been objected to as undignified, but it is for this very reason that Euripides introduces it to heighten the pity of the audience.

488. ‘Zeus, what am I to say? that thou regardest men or that they have idly and to no purpose this false opinion, thinking that there is a race of gods, whereas chance watches over all things among mortals’. The change of subject is harsh, that of δρᾶ being σέ, that of κεκτῆσθαι being ἀνθρώπους. ἄλλως μ. ψ.—This piling up of the agony is quite in the tragic vein, and v. 490, condemned by several editors, appears quite genuine. δοκούντας—epexegetic of τίνδε δόξαν. Euripides was a pupil of the great philosopher Anaxagoras and averse to popular mythology, but Aristophanes’ strictures on him are unjust.

492. ἦδε—pointing at her.

494. πάσι’ ἀνέστηκεν—‘is utterly destroyed’. The position of πάσα shows that it closely qualifies ἀνέστηκεν. [Remember that the present, imperfect, future and 1st aorist of ιστημι and its compounds are transitive, the rest intransitive.]

495. αέτη—‘and she’, the correction of Elmsley for αὕτη.

496. κέρας—‘is grovelling’, the word used of Achilles in his rage and grief after the taking away of Briseis (*Il.* 2. 688), of Ajax when he recovered his senses and realised his shame (*Soph. Aj.* 206). κόνει φύρ.—lit. ‘caking with dust her head’, always a sign of mourning. Cf. Catullus 64. 224, *canitiam terra atque infuso pulvere foedans*.

497. Talthybins means ‘I have but little life left to enjoy, (this little being on that account the more precious,) but I would surrender that’, &c.

498. περιπίπτω—usually of ‘coming across’ a disaster.

500. παλ-λευκον—a favourite compound with Euripides, e.g. 196, 212, 411, 528, 657, 667.

501. τίς οὐτος οὐκ ἔης—Hecuba, looking up for the first time, ‘Who art thou that sufferest me not, &c.?’. For construction cf. Hom. *Il.* 10, 82, *τίς δ' οὗτος κατὰ νῆσας ἀνὰ στράτου ἐρχεαίος;* σῶμα τοῦδε—*a periphrasis for ἔμετον*.

502. He ought to have respected her grief.

503. Δαναῖδῶν—Peoples are often designated by patronymics, so *Dardanidae*, *Aeneadae*,

504. πέμψαντος—supply ἔμετον. μέτρα—i.e. μεταπέμψαντος. This cutting words asunder is called tmesis.

506. δοκοῦν—‘because it is decided’, acc. abs. Cf. 121 n. We should have expected the aorist δόξαν: cf. ἄγων, 369 note.

507. ἐγκονέω—said to be connected with κόνις=‘raise dust by bustling’. τίγον μοι—cf. 383 note.

509. μεταστρέχων—‘seeking for thee’, not ‘to seek for thee’, which would be future. For the force of μετά in composition cf. 213 note.

510. Ἀτρεῖδαι—the two sons of Atreus, Agamemnon king of Mykenae, and Menelaüs king of Sparta. λ. Ἀχαιϊκός—a democratic anachronism. In those early times the people would have little voice in the matter.

511. τί λέγεις;—‘what art thou about to say?’ Hecuba fears still worse remains to hear, it is incorrect therefore to say that it = τί λέγεις;

ὅπα—‘it would seem’, the lightest of the inferential particles. ὡς θανούμενος—‘for death’. ὡς with the future participle gives the avowed cause whether really meant or not.

514. τὸ ἐπὶ σε—‘with regard to thee’ (Polyxena). Many editors have considered that σ=σοι, which however never suffers elision, and would give a wrong sense, ‘as far as depends upon thee’.

ἡμεῖς—cf. 386 note. Notice how she becomes singular and feminine at the same time.

515. πῶς καὶ;—‘how in fact?’ (1) τίς (*ποῖ,* *ποῦ,* *ποῖος,* *πῶς*) καὶ asks for real information, the καὶ adding vigour=τίς δῆ. Cf. 1064. (2) καὶ τίς (*ποῖ,* *ποῦ,* *ποῖος,* *πῶς*) is a formula of contradiction, the question being a sneering one. ννυ=aὐτήν. νν, a corresponding dialectical form, is not found in tragedy. ‘How in fact did ye despatch her? with reverence, or came ye to the dread deed butchering her as a foe?’

[518—582. *Talthybius.* All the Greek host were in attendance. Neoptolemus set the maid on the tomb, poured a libation, and prayed for a safe return. The maiden at her prayer was unhanded that she a princess might die free: then tearing open her dress she bade Neoptolemus strike where he would. The blow fell; and scarce had she fallen when all vied to do her honour in collecting wood for the pyre or leaves to cover her withal, each urging his neighbour to activity in the work.]

518. ‘Lady, thou wouldest have me take a double meed of tears in pity for thy daughter: for now in relating the evil tale shall I moisten this eye even as at the tomb when she was dying’. After πρὸς τάφῳ τε supply ἔτεγξα. ἀλλυτο—note the tense.

521. πᾶς...πληρῆς—emphatic repetition, cf. 489 note.

522. ἐπὶ σφαῖδες—‘for the slaying of the maiden’. ἐπὶ (with acc.) denoting the direction of their attention.

523. χερὸς—‘by the hand’. Goodwin, § 171.

524. ξέτησε—‘set her’. ἐπ’ ἀκρ. χώμ.—This was necessary: cf. Helen’s directions to Elektra, *Or.* 116, καὶ στᾶσ’ ἐπ’ ἀκρου χώματος λέξον τάδε. πέλας δ’ ἴγω—sc. ξέτηρ.

525. ‘And picked young men chosen from the Achaeans attended in order to restrain with their hands thy maiden’s struggling’. λεκτοὶ and ἄκκριτοι together are awkward. μόρχου—cf. 144.

528. αἴρει—‘raises on high’. [This is the reading of the best MS. and one other. All the rest read ἕπει, but apart

from the fact that the time for pouring the libation has not yet come, φεῦ χόδς, 'to pour libations', is not Greek. A river might well enough be said φεῦ γάλα, 'to flow with milk', but to say that a man 'flows libations' is quite another thing.]

529. σημαίνει—'signifies', by a sign, in order to avoid ill-omened words which might mar the whole sacrifice: cf. εὐφῆμα φωνεύν=silere.

531. παραστᾶς—'having stood forth', Aristoph. *Knights*, 508, πρὸς τὸ θέατρον παραβῆναι. σίγα—adv. σίγα—imper. of σιγάω.

533. νήνεμον—'And I hushed the crowd into quiet', proleptic. The derivation is νή, ἀνεμος, cf. νώνυμος=νή, ὄνομα.

534. πατήρ—nominative for vocative as usual in oxytone words.

537. ἀκραιφνὲς—'virgin', lit. 'undefiled', in sense qualifying κόρης. Cf. *Iph. Aul.* 1574, ἀχραντον αἷμα καλλιπαρθένου δέρης.

538. 'Show thyself kindly to us'.

539. λῦσαι—object of δος. Note the change of construction, after δος ἡμῶν comes an accusative and infinitive clause.

χαλινωτήρια—sc. ὅπλα, metaphor from horses, would in prose be πρυμνήσια. As soon as a breeze sprang up these ropes from stern to shore would be cut. πρύμνας κ. χαλ.—a kind of hendiadys.

541. νόστου—from which Achilles' anger had debarred them, 113.

542. ἐπ-ηύξατο—'prayed after him', so ἐπ-άδειν.

543. 'Then by its handle he seized a knife gilt all over and was in act to draw it forth from its sheath'. κώπης—523 n.

546. ἐφράσθη—'she noted it', passive in form, but =ἐφράσατο.

547. 'You have destroyed my city, at least let me die free'.

552. κεκλῆσθαι αἰσχύνομαι—The infinitive is used when a feeling of shame prevents a person from acting, the participle when that which a person does causes him shame. So αἰσχύνομαι λέγειν, 'I am ashamed to speak and so do not'; αἰσχύνομαι λέγων, 'I speak but am ashamed of it'.

553. ἐπερρόθησαν—a metaphor from the grating of the shingle on the beach when the sea is strong.

[555, 6. οἱ δὲ ὡς...τὸν κράτος—probably an interpolation based upon the Homeric δου κράτος ἔστι μέγιστον, being tame, and οὐτε misplaced.]

558. ‘She seized her robes and rent them from the top of the shoulder to the middle of the waist by the navel’.

560. Every man in the audience could recall some exquisite statue. The comparison was frequent. Plato *Charmid.* 154 c, δλλὰ τάντες ὥσπερ ἄγαλμα ἐθεῶντο αὐτόν. Aesch. *Ag.* 242, πρέπουσα ως ἐν γραφαῖς.

562. τλημονέστατον—‘bravest’. According to their context, words from root ΤΛΑ have an active or passive meaning.

564. τωσον—‘strike now’. More emphatic than τωῖε would have been.

564. αὐχῆν—‘neck’.

565. λαιμὸς—‘throat’, ‘gullet’.

566. Cf. Shakespeare, *Measure for Measure*, Act 2, Sc. 1, ‘at war ’twixt will and will not’.

567. ‘Cuts with his steel the channels of her breath’, i. e. her windpipe. Southey’s ‘the tube which draws the breath of life’.

568. κρουνοι—sc. αὐματος. καὶ θν. δμως—a strong expression; such thoughts would not be expected in death.

569. εὐσχήμως—ἄπαξ λεγ. formed from εὐσχημος. Cf. Ovid, *Fasti* 2. 833, *tum quoque iam moriens ne non procumbat honeste | respicit : haec etiam cura cadentis erat.*

570. Cobet objects to the line as marring the grace of the passage. It is however copied by Ovid, *M.* 13. 479, *tum quoque cura fuit partes velare tegendas, | cum caderet, castique decus servare pudoris.*

κρύπτειν takes two accusatives, Goodwin, § 164.

571. ἀφῆκε πν.—‘had given up the ghost’, the Greek idiom takes the aorist where we prefer the pluperfect.

574. φύλλοις ἐβ.—‘covered with leaves’. φυλλοθολία, decking with leaves, whether in life for having won in the games, or after death in token of love or respect. οἱ δὲ πλ.—‘while others heap up the funeral pile, bringing pine logs’. κορμὸς—short, thick log [*κείρω*, ‘lop’].

576. τοιαδ' ἡκουεν κακά—‘was addressed with such reproaches as these’. Cf. *Alk.* 704, *εἰ δὲ ἡμᾶς κακῶς | ἐπεῖς,* δικούσει τολλὰ κού ψευδῆ κακά. Hor. *Sat.* 2. 6. 20, *matutine pater, seu Iane libertior audis.*

578. Thuc. 3. 58 (speech of the Plataeans). ‘Look at the sepulchres of your fathers, whom slain by Medes and buried in our land, we were wont yearly to honour at the public expense with garments and all other due rites’. Verg. *Aen.* 6. 221, *purpureasque super vestes, velamina nota, | coniciunt.*

579. *εἴ*—from *εἰμι, ibo.* ~~τερπισθεῖσα~~—neut. pl. used adverbially.

580. λέγω is Heath’s correction of the MS. readings λέγον or λέγων, from which no satisfactory meaning can be got.

[583—628. *Cho.* There is a doom of the gods against the house of Priam. *Hecuba.* Daughter, thy nobleness softens my sorrow at thy fate. Is virtue inborn or can it be taught? Bid the Greeks not touch my daughter’s corpse. Aged hand-maid, go to the sea to fetch some lustral water, I will go to the tents to see if there be aught to honour the dead withal.]

583. ἐπέβησε—‘hath surged up against’. English has to change both tense and metaphor, as we do not speak of evil boiling over against us. Πριαμίδαι—‘the house of Priam’: patronymics are often loosely used.

584. ἀναγκαῖον θεῶν—‘a doom of the gods’. Cf. Soph. *Aj.* 485, *τῆς ἀναγκαῖας τύχης*, ‘the fate-doomed lot.’ *Il.* 16. 836, *ἡμαρ ἀναγκαῖον*, ‘the day of doom’.

586. ἀψωμαι—‘touch upon’.

587. παρακαλεῖ—‘calls me aside’, a frequent meaning of *παρὰ* in composition.

588. διάδοχος κ. κ.—‘adding new in succession to former evils’. *Suppl.* 71, *ἀγών ὅδ' ἀλλος ἔρχεται γάρ γότις | διάδοχος.*

589. ‘And now I could not wipe out thy fate from my heart so far as not to lament it’. The order is rather inverted.

591. τὸ λιαν—‘excess’, i.e. of grief. It is worthy of note how the Greeks utilised their neuter; here supply *στένει* from the context.

592. ‘Is it not then strange that poor soil if it meet with a good season at the hand of the gods brings forth corn

abundantly, and fruitful soil, should it miss what it ought to have met with, gives a poor crop; while in men at all times the corrupt is nothing but bad, and the noble noble, nor through mishap does he spoil his nature, but is ever excellent?'

595. ἀνθρώποις—‘as regards men’, usually ἐν ἀνθρώποις.
[Some editors read ἐν βροτοῖς by conjecture.]

598. διάφερε—Gnomic aorist used to express a habit.
Cf. Eur. *Suppl.* 227, δὲ θέλει—διώλεσεν, ‘is wont to destroy’. Hor. *Od.* 1. 34, *Fortuna sustulit*. Goodwin, § 205. [Here as elsewhere, Eur. sins against good taste in putting a rhetorical harangue on the subject εἰ διδακτὸς ηὔπειν (a question discussed in the *Meno* of Plato, the decision being that it could if there were competent teachers) into the mouth of a mother mourning over the loss of her daughter.]

599. ‘Is it the parents who make the difference or the bringing up?’ The article before τεκόντες does duty also for τροφαῖ. [Or ‘have the parents more weight than’ &c. The construction διαφέρω ηὕ is found.]

600. ‘Yet even to have been well brought up involves teaching of good’. γε μέττοι often come together in Sophokles and Euripides, γέ τοι τι (of some editions) never.

602. κανόνι τοῦ καλοῦ—‘a standard of right’. μαθάν—‘having learnt it’. [Porson suggests μετρῶν, ‘estimating it’, which appears unnecessary.]

603. i.e. ‘these things will bring me no surcease of sorrow’.

604. σὺ δ’—spoken to Talthybius; ‘take to the A. this message, that they’.

605. μοι—Ethic dative, G. § 184. 3, note 2. εἴργειν—‘shut out’, εἴργειν, ‘shut in’, acc. to Eustathius [fl. A.D. 1150] followed by Lobeck, &c. Others, however, e.g. Bekker, always read εἴργειν in Attic.

606. τῆς παιδὸς—gen. of separation after εἴργειν. G. § 174.

τοι—the usual particle in gnomes and so preferable to γάρ, which has also less MS. authority. μυρίη—‘countless’, akin to Lat. *multus*.

607. ‘The lawlessness of the sailors blazes fiercer than fire’. Euripides gives a side-blow at democracy which was intimately connected with the sea. Aristotle talks of the παιτικὸς δῆλος as the scum of the population, *Pol.* 7. 5. κρείσσων

— cf. Soph. *Oed. Tyr.* 176, *κρεῖσσον ἀμαυρακέτου πυρός*, ‘more quick than furious fire’.

608. *μή*—not *οὐ*, because it supplies a reason, *qui non faciat.*

610. *ποντίας ὥλος*—‘some salt sea water’, partitive gen.

611. After death an obol (about three-halfpence) was put in the mouth as ferry money for Charon; then the body was washed, anointed and dressed in a fine robe by the female attendants.

612. Polyxena was betrothed to Achilles and so not a *πρόθεν*: but not a bride, and so *δινυμφος*. There is probably a side reference of betrothal to Hades. [This placing side by side of opposite words is called *oxymoron*: cf. Tennyson, ‘His honour rooted in dishonour stood, and faith unfaithful kept him falsely true.’]

613. *προθέμαι*—‘lay out’. When decorated (611 n.) the corpse was *laid out* on a bed, often out of doors, the object of this formal *πρόθεσις* being to make sure that there had been no foul play and that death had really taken place. After the body had lain there for a day (i.e. 48 hours after death) burial took place.

‘According to her deserts how can I? I cannot; but (so will I do it) as I am able’. She will consult not her wishes but her means.

614. *τί γὰρ πάθω;*—‘what must I content myself with?’ differs from *τί γὰρ δρῶ* in containing an idea of circumstances out of her control.

615. *κόσμον*—‘decorations’.

616. *ἔσω*—‘within’, a sense usually borne by *ἔντος*.

617. *τ. νεωστὶ δεσπότας*—‘our lately acquired masters’. For *-τι* cf. *μεγαλωστὶ, διομαστὶ*. Goodwin, § 129. 18.

618. *κλέμμα*—a curious word for Hecuba to use, even though all they had belonged to their masters. Nauck suggests *λείμμα*, ‘remnant’, or *κτῆμα*, ‘possession’.

619. *ὦ σχῆματ' οἴκων*—‘O stately halls’. The same periphrasis occurs *Alk.* 911.

620. ‘O Priam, possessor of many and most excellent things, most blessed in thy children’. [Kirchhoff reads with the best MS. *ὦ τλ. ἔχων κ. κεύτεκυώτατε.* Porson, *ὦ τλ. ἔχων,*

κάλλιστά τ' εὐτεκνώτατε, joining the two superlatives, with which cf. μέγιστον ἔχθιστη Med. 1323, *maxime liberalissima* Cicero, *most highest* Ps. xxi. 7 (P. Bk.).]

622. ὡς—‘how’. εἰς τὸ μηδὲν—‘to nought’, also without the article. Soph. *El.* 1000, κάπι μηδὲν ἔρχεται.

623. ‘Robbed of our former pride; and forsooth are puffed up’, &c.

εἴτα δῆτα—strongly sarcastic. δύκούμεθα—Aristoph. *Wasps* 1024, δύκωσαι τὸ φρόνημα.

626. ‘Yet they (wealth and honour) are but nothing, merely’.

628. ‘That man is happiest who day by day chances upon no ill’. Ennius, quoted by Cic. *de Fin.* 2. 18, *nimium bonist* | *cui nil malist*. Plato, *Philebus* 43 D, ‘Is then the absence of pain the same as pleasure?’ κατ’ ήμαρ—also *καθ’ ήμέρα*.

[629—656. Second Stasimon (cf. 444 note). ‘O the fatal pine with which Paris made him a ship in which to sail to Helen’s bed. Then began woe for Ilion, ay and for many a Spartan maid who mourning tears her cheek’. With this chorus may be compared Horace, *Odes* 1. 15.]

629. χρῆν=ἐχρῆν: noticeable as one of the very few words which in Attic can drop their augment.

631. Ida—a range in Mysia, S.E. of Troy, from which in Homer the gods watched the Trojan war. ‘Many fountained Ida’ was famed for the ‘dark tall pines that plumed the craggy ledge | high over the blue gorge’ (Tennyson, *Oenone*). So Aytoun, ‘On the holy mount of Ida | where the pine and cypress grow’.

632. Ἀλέξανδρος—i.e. Paris; his usual name in Homer. The accounts of him are widely inconsistent. On the one hand he is the valiant ‘protector of men’ (*Ἀλέξ-ανδρος*), a kind of Romulus among the shepherds; on the other (e.g. in Horace, *Od.* 1. 15) the effeminate adulterer.

633. ἐτάμεθ=ἐτάμετο from *τέμνω*.

ἐπ’ οἴδη—*the acc.* implies going on to and sailing on the swelling flood.

635. Ἐλένη—wife of Menelaus, king of Sparta. Cf. Tennyson’s *Dream of Fair Women*, ‘At length I saw a lady within call, | stiller than chiselled marble, standing there; | a daughter

of the gods divinely tall, | and most divinely fair. | Her loveliness with shame and with surprise | froze my swift speech: she turning on my face | the star-like sorrows of immortal eyes, | spoke slowly in her place. | I had great beauty; ask thou not my name: | no one can be more wise than destiny: | many drew swords. I died. Where'er I came | I brought calamity'.

636. τὰν = ἦν.

639. ἀνάγκαι—‘dooms’ of the gods, especially slavery. Cf. ἀναγκῶν θεῶν, 584 note.

640. κοινὸν...ιδας—one man's sin, many men's suffering. The antithesis is rhetorical and occurs again 902, 3. κοινὸν in grammar qualifies κακόν, in sense also συμφορά.

641. Σιμόες—contracted Σιμῶς, rises in Gargarus, a peak of Ida, and flows N.W. into the Hellespont (Dardanelles).

643. ἄλλων—‘strangers’, those who were other than Trojans. [Or=‘from the gods’.]

644. Eris, not being invited to the wedding of Thetis and Peleus, avenged herself by casting a golden apple among the goddesses with this inscription, ‘For the fairest’. Hera, Athene and Aphrodite each claimed it, and the case was put before the young herdsman Paris, who adjudged it to Aphrodite; with what fatal result is known to all.

δν (ā) κρ. παῖδας—āν = ἦν is cognate acc. [or the double accusative is similar to Aesch. Ag. 813—5, θεοὶ... Ἰλίου φθορὰς... ψῆφοις ἔθεντο.]

645. μακάρων παῖδας—cf. a similar circumlocution, 930, παῖδες Ἑλλάνων.

647. ἐπὶ δορὶ—‘with the outcome of the spear’, &c. Cf. Herc. Fur. 881, ἐπὶ λάβῃ. Aesch. Sept. 878, δόμων ἐπὶ λύμη. 822.

649. τις—collective.

650. Eurotas—the river on which Sparta stood: note the alliteration in εὐροον Εὐρώταν.

651. Δάκαια—fem. of Δάκων: so λέων, λέαινα· θεραπεύω, θεράπαινα. [An allusion is very possibly meant to be understood to the capture of 292 Spartan hoplites at Sphakteria, 120 of them of the highest birth, by the Athenians. This brilliant exploit was due to Demosthenes, b.c. 425. Cf. Thuc. 4. 1—41.]

655. δρύπτω—ν/δρυφ. Cf. δρέπω, ‘I pluck’.

'To me was it fated that calamity, to me was it fated that suffering should come, when first Alexandros hewed him the pine-log of Ida to sail o'er the ocean wave to the bed of Helen, fairest of all on whom doth shine the golden sun. For toils and dooms stronger than toils encircle us. And a common evil sprung from one man's folly came fraught with death to the land of Simois, and calamity from strangers. And the strife was decided in which on Ida the herdsman judged the three daughters of the blessed gods with the outcome of war and of slaughter and of the ruin of my dwellings. And at home beside the fair-flowing Eurotas there weeps many a Laconian maid all bathed in tears; and the mother, her children dead, lays hand on her hoary head, dabbling her finger-nail in the bloody rendings of her cheek'.

658—904. Third Episode. [The discovery of the body of the murdered Polydorus. Agam. enters to enquire the reason of Hecuba's delay in burying her daughter, and H.; after a long debate in her mind, appeals to him on behalf of her son for vengeance upon the treacherous prince of Thrace. Agam. demurs at first, half afraid of the view which the Greek army might take of any action against their ally; H. pleads that at any rate he will prevent any rescue, and she will take the vengeance into her own hands.]

[658—725. Enter an aged female attendant, who had gone to fetch water to wash Polyx.'s body, with the corpse of Polydorus. H., supposing it to be Polyx.'s, asks why it has been brought. As she receives no answer, her idea is that it may be Kasandra's. The body is uncovered, and H., in her lament, lets fall an expression which provokes the question, 'Did you know of this before?' She goes on to ask how and in what state the corpse was found, and cries that her visions have proved true. Then the Chor. asks, 'Can your wisdom of dreams tell the murderer?' 'Yes', H. at once replies, 'it is the Thracian prince', and she bursts into an indignant protest against the violation of hospitality and the sin of mutilation.]

659. θῆλυν σπῶρ.—cf. τὸ θῆλυ γένος, 885. Adjectives in -υς are often of only two terminations. Ἡρη θῆλυς ἐσύστα, Il. ηδὺς αὐτμή, Odys., ημίσεος ημέρας, Thuc.

660. κακοῖς ἵν—'in sorrows, wherein'. Herm.'s correction for the abrupt κακοῖσιν, which is a dative of reference, denoting the aspect in which the subject shows itself, the acc. of ref. being used to denote a part of the subject itself. στέφανον—

'prize' (lit. garland of the victor at games). Cf. Wordsworth, *Sonnets*,

"*Most wretched one!*"

Who chose his epitaph? Himself alone
Could thus have dared the grave to agitate
And claim among the dead this *awful crown!*"

661. 'How! wretch, with thy ill-tongued clamour! for thy doleful messages are never quiet.' For construction cf. 211, 783. The gen. is after the analogy of the gen. of ref. with verbs of emotion.

664. εὐφημ. στόμα—'to have good-omened words in their mouth'. στόμ. is acc. of ref.: the phrase, like *favete linguis*, comes to mean silence, as though abstinence from speech were the best form of good-omened talk.

665. δόμ. ὅπερ—'from within'. MSS. vary between this (which Schol. interprets *ἐπέκεινα*) and *ὑπό* and *άπο*. There is also a conjecture *πάρος*. See 53 n.

668. 'No more thou livest, though thou seest the light'. This is justified by the punctuation, and is more vigorous than *εἰ βλέπουσα=βλέπεις*. Cf. Tennyson, 'in more of life true life no more'.

670. 'Thou sayest nothing new, but thy reproach has fallen on one who knows'. The plural is used rather vaguely. H. thinks that the attendant alludes to the death of Polyxena.

672. 'Whose burial was reported as being busily prepared at the hand of all the Achaeans'. αἴτηγγαθη—verbs seldom have more than one aor. in regular use. αἴτηγγέλη, which some MSS. read in Eur., is not an Attic form. τάφος nearly=ταφή. Σιδ χερδς=per. σπουδ. ξεν=σπουδάξεσθαι.

674. 'She knows nothing [spoken aside], but mourns, woe's me, for Polyxena'. μοι—Eth. dat.

676. μῶν (*μή, οὐν*)—like *num*, expects answer 'no'. 'Surely thou art not?'

677. Κασ. κάρα—an expansion of Κασάνδραν like *caput* in Lat. for 'person': often regard or affection is expressed, as *ω καστγνητον κάρα* 'dear brother'. See 724 n.

678. 'Thy loud lament is for one who lives'. λάσκα—only used in poetry and always of loud ringing or crashing or tearing sound; it implies therefore *loud* talking. For the turn

of the phr. equiv. to περὶ with a gen. cf. *Alk.* 141, καὶ ξῶσας εἰπεῖν καὶ θαυμάσαν ἔστι σοι.

679. γυμνωθὲν—The attendant uncovers the corpse; that it was not naked we see from 784.

680. εἰ—‘whether’, i.e. ‘to see if’. Διπ.—‘expectations’, like *spes* sometimes in Lat.

682. οἴκοις—*domi*, poetic dat. of place. Goodwin, § 190.

683. οὐκέτ’ εἰμὶ δὴ—‘now is my life o'er’.

685—7. ‘I begin a frenzied strain with recent knowledge of woes sent by an avenger’. κατάρχ.—usually with gen., has acc. also in *Or.* 960, κατάρχομαι στεναγμόν. δλάστ. (ἀ, √λαθ)—one who does not forget wrong, and so an avenging deity, used with and without δαίμων. The ref. here is a general one, and not to the ghost of Polydorus. κακῶν (for which νέον is conjectured by Pors.)—is gen. of object after adjective compounded with a trans. verb. So 235, καρδίας δηκτήρια=ἀ δάκνει τὴν καρδίαν.

688. γιρ—‘why?’ ‘what?’ Lat. *quid enim*.

691. ‘No day shall stay me from my groans and tears’. This old variant is adopted by Matthiae, who also reads ημαρ. έμ'. If the adjectives be read in the nom. the force of ἐπίσχησει will be ‘come upon me’, ‘dawn’.

696. θνήσκεις=ἔθαψε. κεῖσθαι—so *iaceo*. Ov. *Her.* 3. 106, *qui bene pro patria cum patriaque iacent*.

698. νύ—*for acc.* see 51 n.

699. ‘A waif upon the level sand, a victim of the murderous spear’. πέσημα exactly=*cadaver*: λευρᾶ—connected with λεῦος, *lēvis*, Engl. *level*.

701. ‘Cast him up from the sea’. Hdt. 1. 24, τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἔξενεῖκαι ἐπὶ Ταλναρον.

702. Κιαθον—‘I perceive’. παρέβα—‘went by’, and so ‘escaped’.

706. διν refers back to δψιν.

708. Διδες ἐν φάει—‘light of day’. Cf. Hor. *sub Iove*, *sub divo*; 458 n.

709. ὀνειρόφρων—‘by thy dream-wisdom’, with a touch of sarcasm.

711. έν—‘with whom’ [or ‘where’], for Thrace is suggested by the word Θράκιος, as in *Andr.* 652, οὐσαν μὲν Ἡπειρώτιν, οὐ (=έν) Ἡπειρῷ].

712. ‘Alas, what art thou about to say?’ ξη—so best MSS. See 27 n. The variant ξαι would leave the permanence of the result uncertain.

714. ἀνωνόμ.—‘a deed without a name’, Shakespeare, *Macbeth*.

715. οὐδ’ ἀνεκτ—‘and not to be borne’. A hint at vengeance. ποῦ δικ. ξένων;—‘where is the sense of right towards guests?’ [or ‘sense of right in hosts’], according as we consider ξένων obj. or subj. gen.

716. ‘O most accursed of men, how hast thou hacked’ [or ‘mutilated’]. A partitive gen. with positive adj. often virtually equals a superl. *Alk.* 472, ὡ φίλα γυναικῶν.

720. φέτισα—So the two best MSS., others φέτισας.

722. ‘Whoever he be that presses on thee’. i.e. the ἀλάστωρ.

724. ‘However, since I see the form of Agam.’, &c. ἀλλα γάρ—often separated by one word when a new comer is announced, e.g. Soph. *Ant.* 155, ἀλλ’ γάρ δὴ βασιλεὺς...χωρεῖ. ‘Αγαμ. δέμας, so Or., ‘Ερμιόνης δέμας=‘Ερμιόνην. *Iph. Aul.*, τούμον δέμας=έμε: but δέμας also has a special force like Lat. idiom used six times in Verg. (*virum*) corpora. See 677 n.

[726—785. Agam. appears and chides H. for her delay in burying her daughter; he sees the body lying and asks what Trojan it is. Then H. debates in a long ‘aside’ whether she shall tell Agam. and ask his help, without which she can effect nothing—or bear her troubles in silence. She decides to speak. Agam. asks if she seeks a life of freedom. ‘No’, answers she, ‘I could live a slave all my life for vengeance sake’. She then points to the body and tells him it is her son’s, who was sent to Polymestor’s care.]

726. μᾶλλ.—‘delayest’.

727. ‘On such terms as T. made known to me, that no Argive should lay hand on thy maid’. See 604.

729. μὲν οὖν—‘well then’. εἰμεν...ἔμανομεν—This is the excellent conj. of Nauck; it gets rid of the final cretic in ψαύομεν, and the addition of the impf. for ἔωμεν makes the grammar more consistent.

731. 'I have come therefore ($\delta\acute{e}$) to fetch thee away; for matters yonder have been well done, if aught of these things be right'. Gk. *καλὸν* approaches our sense of 'duty'. *ἔστιν καλῶς* —not so common as *ἔχειν* in this conn., but cf. 532. Soph. *Ant.* 637 (MS. reading), *δέιλως ἔσται*. *Hel.* 1293, *καλῶς ἀνείη*.

733. *ka*—‘ha’.

734. 'For that he is not an Argive'. **Αργετόν**—this is nearest to reading of best MS. **Αργεῖον**, which can only be rendered 'his non-Argive dress'. There is a variant **Αργείων** 'one of the Argives', like *Iph.* T. 1207, **σῶν τέ μοι σύμπεμψταδῶν**.

736. H. speaks aside to 752. Agam. is meanwhile amazed, then angry at it. ‘O thou poor Hecuba—ay, I speak of myself when I speak of thee—what shall I do?’ *Σπάσω* follows the sense rather than the strict grammar, *δράσεις* would have been more natural. [The Schol. and Herm. wrongly thought that *δύστην* was an appeal to Polydorus, comparing *Or.* 553, *έμαυτὸν, ηγελέγω | κακῶς ἐκείνην, ἔξερῶ.*]

737, 8. προσπέσω...φέρω—conj. delib.

739. 'Having turned thy back upon my face'.

740. 'But dost not state the fact, who this is'. δοτις would be more regular. δύρα—The *v* is long, and so the reading δδύρει cannot stand. We find kindred forms μόργυμ, δμόργυμ, κέλλω, δκέλλω, κ.τ.λ.

742. *dv...dv*—The double *dv* (read by the best MSS.) is by some edds. considered too emphatic in so short a sentence, and they consequently omit the last, or, with Brunck, change the first into *av*. Herm. explains by *καὶ πρὸς ἀντίγραμμαν ἀντί*, but *dv* can qualify only verbs.

743. 'Know that I am not'. *τοι*, sententious, as usual.

744. ὅδον—‘drift’. The metaphor is more drawn out Soph. *O. T.* 68, πολλὰς δ' ὅδοὺς ἐλθόντα φροντίδος πλάνοις.

745. 'Do I take count of his feelings too much by the standard of enmity, while enemy he is not?' γε and ἐκ both add emphasis. Nauck conjectures ἀρ' εὐ λογιζόμεσθα.

748. *εἰς ταῦτὸν*—‘thou dost but agree with me’. Supply *έμοι*, and in next clause after *ἔγώ*, *βούλομαι*.

750. 'Why revolve I this?'

752. τῶνδε γοννάτων—This gen. of appeal (which Pors. governs by $\pi\text{ρ}\circ\text{s}$ understood) may be put under the head of causal

gen. Goodwin, § 173. Other Ionic forms found in tragedy are *μοῦνος*, *οὐνόμα*, *κοῦρος*, *δουρὶ*, *ξεῖνος*, *ἰρὸς*. Inferior MSS. add many more.

755. θέσθαι—‘to get thy life made free’. Pflugk can hardly be right in taking this as advice to H. to commit suicide.

756–8. Omitted in best MSS. τιμωρ—‘if I take vengeance’, conditional use of the participle.

758. καὶ δὴ—‘well then’, ‘even so’ = *fac ita esse*. τίν' εἰς ἔπει.—‘to give what help?’

759. οὐδὲν—a kind of accus. of reference in connection with ἐπάρκεσιν [or μαστεύω, ‘I ask for’, may be supplied.]

760. ‘For whom I let the tear-drop fall’. καταστάζω—used differently in 241. [Notice the break in *στιχομυθία*, i.e. the arrangement of lines by which in rapid dialogue each speaker replies in the same number of lines as the questioner has used. Herm. conjectures that some remark of Agam. has fallen out between 759 and 760.]

761. ‘The sequel, however’.

762. ‘Him I once brought forth and bare in my womb’, lit. ‘beneath my girdle’. A similar example of πρωθύστερον occurs El. 969, πώς γὰρ κτάνω νιν ἡ μὲν ἔθρεψε κατέκεν;

766. ‘Yes, but without profit, as it seems’. γε qualifies ξτεκον supplied from 765.

767. ‘Where was he as it fell out?’ The idea is of coincidence rather than of chance. πτόλις, *metri gratia*, as in Epic. Cf. πόλεμος, πτόλεμος.

768. δόρ. θανάν—μη θανεῖν would be more usual.

771. Πολυμῆστωρ—attracted into rel. clause; so Hipp. 101, τήνδ' ἡ πολαῖσι σαῖς ἐφέστηκεν Κύπρις. This is called inverse attraction and is found also in Lat. e.g. Verg. Aen. 1. 573, *urbem quam statuo vestra est*.

772. ἑνταῦθ=both *illic* and *illuc*. ‘In charge of most cruel gold’. This may be a transferred epithet as πικρ. should here properly belong to Polymestor. Cf. Verg. Aen. 1. 355, *crudeles aras*.

774. τίνος γ’—‘why, at whose hand else?’ Elmsley would change γε into δὲ on the ground that γε cannot occur in a question, and Pors. reads τίνος πρὸς ἄλλου;

775. τῇ πον—‘I suppose he lusted to get gold’.

776. τοιαῦτ'—‘even so’. Aristoph. has *ταῦτα* in same sense.

780. φέχετο—virtually plupf. ‘She was gone to fetch’.

782. θαλασσόπλαγκτόν γε—‘yes, to be tossed on the sea, as thou beholdest’. The adj. is used *proleptically*, i.e. it anticipates the result of the action of the verb.

783. σχετλία—[$\sqrt{\sigma\chi\epsilon}$ which also appears in parts of $\xi\chi\omega$]. There is a double notion of *wretch* and *wretchedness* in the word. For gen. see 661 n.

784. ‘I am undone and nought of evil remains untried’.

785, 6. δυστυχής...τύχην—for a kindred play on words cf. Milton, *Paradise Lost*, Bk. 2, ‘surer to prosper than prosperity’, and Trabea, quoted by Cic. *Tusc. disp.* 4. 31, *fortunam ipsam anteibo fortunis meis*. Ter. *Adelph.* 761, *ipsu si cupiat salus | servare proreus non potest hanc familiam*.

[786—845. H. appeals to Agam. ‘Hear and help me: this man was my most familiar guest-friend ($\xi\acute{e}ros$) and has violated all rights of hospitality. I indeed am myself weak, but the gods are strong and the principle or law on which they act. This now devolves on you to carry out. O, have pity! contrast my former state with my present forlornness. What, will you go from me? Oh! why are we not taught persuasion’s art as everything beside? I have no hope: my children are gone, my city burned. Then, too, I would urge the argument of love: this dead boy is your relation, since you have wedded Kasandra. O for a voice in every part of me to plead my cause: help, help me, ’tis a noble man’s part’.]

786. ξέτην—‘exists’. Observe position of the accent. λέγοις—‘unless thou shouldst mention’. λέγεις of some MSS. puts the idea rather more definitely.

787. οὖνεκ—‘on account of’. ένεκa usually follows its case: MSS. vary between οὐνεκa and ενεκa: most modern editors prefer the former.

788. δσια denotes the divine spirit of equity which over-rides τὸ δίκαιον.

789. στέρη. δν—‘I will be content’.

790. δινδρός—used much as French *Monsieur le*, &c. So Ajax uses it of his bitterest foe Hektor, where (says Jebb) the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.

793 sqq. ‘Though he had oft shared my board with me and in count of hospitality was in the first rank of my friends —yet, though he had got all that was proper and had received all consideration’, &c. Vv. 794, 5 are perhaps spurious: there is a great deal of unnecessary repetition in them and they are open to two objections, (1) *τυχέiv* governs an acc. unless *πρώτα* be taken adverbially. Musgrave suggested *ξενία τ', dona hospitalia*. (2) Some participle seems required. Hence Porson well conjectured *πρώτος ὥν*.

795. *προμηθεῖαν*—some see here a reference to 1137, ‘having taken full forethought,’ but the true sense seems to be that which is given above, as more in harmony with the rest of what H. says [or, ‘when he had got all that was needful (for Polydorus) and had taken him in charge’]—a doubtful sense of *προμηθεῖαν*. Variants are *προμεσθεῖαν* (Musgrave), *προθυμεῖαν* (Herm.).

796, 7. P.’s crime was aggravated by his treatment of the corpse: for an unburied shade wandered about on the banks of the Styx and could get no rest for 100 years. Verg. *Aen.* 6. 324.

798. *μὲν οὖν*—‘then’, ‘to sum up’. *τοιως*—idiomatically used as in English, though no doubt is expressed.

799 sq. Every interpretation of this passage is attended with difficulties, so that little more can be done than to give a list of the more reasonable explanations. The passage hinges on the meaning of the ambiguous word *νόμος*, which may be ‘principle’, ‘law’, ‘custom’; its meaning being to some extent determined by Pindar’s saying *νόμος ὁ πάντων βασιλεύς*.

(i.) ‘But the gods are strong and so is law which controls them, a law by which we deem the gods to be, whereby we live with our views of right and wrong defined: and should this law, when it has been referred to thee, be set at nought’, &c. The *νόμος* in this case will be some high principle superior even to the gods themselves, not unlike *Ανάγκη* of which Eur. *Alk.* 978 says, *καὶ γὰρ Ζεὺς δτι νεύσῃ | σύν σοι τοῦτο τελευτᾶ*.

(ii.) *νόμος*=‘law’, in its more usual sense. Eur. then says that law is superior to the gods because the state could dictate who should and who should not be worshipped. Socrates was condemned, we know, because he was accused of disallowing the state-gods. (iii.) If we substitute ‘convention’

for 'law' we have the sophistic theory which Eur. is generally supposed to have held. This is Paley's view.

(iv.) A schol. takes a somewhat different view. 'The gods are strong and their law which rules men: for we think that by law the gods (rule)'. Then Hec. implies that Agam. as administrator of justice is for the time being in the place of the gods.

801. *δρισμένοι*. This may be passive or middle, see 114 n. *λίμεν*—little more than *ἐσμέν*.

804. *ἰρι...φέρειν*—'violate', metaph. from carrying off plunder. Sacrilege is out of place in connexion with P.'s crime, except in so far as *ξενία* violated would be a sin, or religious offence, so that perhaps a reference is intended to some contemporary event. [*Ιρις*, connected with Sanskrit *ishira*, means 'sound', 'fresh', 'strong', as we see in relation to *ἡμαρ*, *δημόρος*, *κῦμα*, *μένος*. The meaning 'sacred' arises from the fact that nothing blemished or unsound could be offered to the gods.]

806. *ἐν αἰσχρῷ θέμ.*—'regarding these things as disgraceful', so *ἐν καλῷ τίθεσθαι* is used.

807. *ώς γραφ.*—'as a painter stand off and look upon me and scan the miseries which I endure'. A painter would get a better idea of a picture as a whole by standing away from it.

810. *οὐστα*—substituted by way of variety for *ἢν*.

812. 'Whither stealthily (*ὑπό*) withdrawest thou thy foot from me?' Agam. makes a movement to go. The phrase = *φεύγω* and so governs an acc. Porson's rendering *quo me cogite sequi* is forced, and Musgrave's *ποῖ μετεξάγεις* has no authority.

813. 'I seem likely to accomplish nought'. *πρόβειν*—the fut. (not pres.) inf. is usual after *βούλομαι*, *ὑπισχνέομαι* and other verbs in which the object of the expectation (wish, hope, &c.) is something future.

817. *ἐς τέλος*—'to perfection', a sense conveyed in its derivative *τελεος*.

818. *ἴν' ἦν*—(= *ἴξην*) 'in which case it were in our power'. This is Elmsley's conjecture for *ἴν'* *ἦ* of some MSS. and is perhaps the original reading of the best MS. It is an instance of the peculiar usage with final conjunctions (*ἴν'a*, *ὦs*, *ὅπωs*) which are followed by past tense of indic. where the conse.

quence is in fact an impossible one. Cf. *Hipp.* 647, *Ι' εἰχον μηδὲ προσφωνεῖν τινα.*

820. *τις*—meaning herself, as we use ‘one’. See *David Copperfield*, chap. 24. “I observed that he always spoke of himself indefinitely as ‘a man’ and seldom or never in the first person singular... ‘a man’ might get on very well here’, &c.” Διπλοί, Attic writers usually adopted the Aeolic forms *σειας*, *σειε* in 2nd and 3rd sing.; but we find *ἀρπαλίσαι*, *λέξαι* (Aesch.), *ἀλγύναις* (Soph.), *κτίσαι* (Eur.), *ἀκούσαις*, *φήσαις* (Plato).

821. *οἱ μὲν γὰρ δύντες*—‘for my former sins.’ So the best MSS. for which Weil proposes *τοτὲ δύντες* and many editors *τοτοῦντος* after later MSS., which perhaps suggests as the true reading *οἱ μὲν τότε*.

822. ‘And I myself with shame perish a captive of the spear’. Τι implies the conditions: slavery involves menial and degrading services.

823. *τόνδε*—‘yonder’.

824. *καὶ μὴν* introduces a fresh plea—‘And look you—although this perchance is a vain part of my appeal—the plea of love, to wit’.

825. *εἰρήσεται*—‘yet it shall be spoken’. The fut. perf. has often no perf. signification, especially in defective verbs.

827. ‘Κ. the inspired, for so the Phrygians style her’. *Κασάνδρα*—this emendation for *Κασάνδρα*, proposed by Herm. is very good, for it is idle to say that the Phrygians called her Kasandra, unless indeed she had both a Trojan and Greek name, as Alexander and Paris, Pyrrhus and Neoptolemus.

828. ‘In what way, sire, I ask (*δῆτα*), wilt thou acknowledge thy nights of joy, or shall my daughter have any benefit of her sweetest wifely caresses, or I of her?’ *χάρις* merely =*εὐνοιας*, and the sense is that, marriage being a close connexion, H. would expect to get some benefit from the relationship.

831, 2. Spurious. *τάνυ* says Pors. is rare in tragedy, and Pflugk shows that *τῶν νυκτ. π. φ.* must be taken together, and then no sense results. [Nauck reads *νυκτερησίων*.]

835. ‘One thing yet my speech doth lack’.

836. *εἴ μοι γένεται*—‘would that I had’, an elliptical form like *εἴ γάρ, εἴθε*, to express a wish. So *si* in Lat.

837. κόρμαιοι—Musgr. objects that mourners shaved their heads, and that so the word is inappropriate: but the remark applies rather to hired mourners than to the queenly Hecuba. He suggested κόραισι, ‘pupils of the eyes’, and even κυήμαισι, which is singularly inelegant.

$\pi\delta\delta\eta\nu\beta\alpha\sigma\alpha=\tau\omega\delta\delta'\omega\nu\beta\alpha\nu\omega$.

838. Δαιδάλου—the recognised master of clever engineering and mechanical appliance, and of architecture and statuary. His sculptures seemed to move and speak: thus Eur. fragm. Eurysth. τὰ Δαιδάλεια πάντα κινέσθαι δοκεῖ | βλέπειν τ' ἀγαλματ'. ὡδ' αὐτῷ κεῖνος σοφός.

839. ὡς ἔχοιτο—‘that weeping in concert they might cling to thy knees, urging all manner of pleadings’. ἔχοιτο, better than ἔχουστο, of two good MSS., for where objects introduced by a neut. plur. are regarded as a united whole (and ὁμαρτῆ here combines them) a singular verb is used.

842. παράσχε—almost all MSS. πάρασχε, which is admissible in compounds, as κατάσχε, *H. Fur.* 1210, though the simple verb always has σχέσ.

843. ‘Although she be nought’.

844. ‘Tis the part of a good man’, possessive gen. Goodwin, § 169.

846 sqq. The Chor. comments on the irony of fate which makes Hec. appeal for help to a notorious enemy against her former friend. ‘Wonder indeed how with men all things clash, and how their closest ties are determined by laws of circumstance which make their deadliest foes their friends!’ νόμοι—we have a parallel in *Bacch.* 484 of γῆμοι δὲ διδφοροι. Musgrave’s alteration χρόνοι, though it simplifies matters, is not necessary. διάγκας, any tie of affection, or even=Lat. *necessitudo*. διέρ. is the gnomic aorist.

[850—904. Agam. expresses his deep pity and says that he would gladly help her but he is not a free agent: the army regard Polym. as a friend, and he cannot afford to come into ill odour with them. Hec. makes a reflection that no man is quite free; he is hampered by considerations of chance, or money, or multitude, or law. She asks Agam. at least to restrain any assistance from the Greeks, and she will do the rest. How? asks Agam. H. replies that she has many Trojan dames at hand to help, and cites the Lemnian affair and the murder by the Danaids as instances of women’s power. She

then sends an attendant to summon Polymestor and his children, and Agam. expresses his good wishes for the result.]

850. $\sigma\acute{\theta}\epsilon\nu=\sigma\omega$ in Attic as well as Epic. Some grammarians class this as a sixth case, meaning 'from', as $\sigma\acute{o}k\omega\nu$, 'Αθήνηθεν.

851. 'I regard with pity'. Similarly $\delta i'$ $\sigma\acute{o}ktou$ $\lambda\alpha\beta\epsilon\nu$, *Suppl.* 194. $\delta i'$ $a\sigma\chi\mu\nu$ $\epsilon\chi\omega$, *I. T.* 683.

854. $\phi\alpha\nu\eta\gamma$.—'If in any way it should appear possible for thy plan to succeed, and for me to avoid appearing to the army to have planned this death against the king of Thrace for K.'s sake'. The opt. expresses A's doubt as to the possibility of keeping the matter secret. The $\tau\epsilon$ should stand strictly after $\phi\alpha\nu$. or else $\mu\eta\delta\acute{o}xi\mu$ be changed to $\acute{e}m\acute{e}\tau\epsilon\sigma\tau\acute{a}\mu\mu\delta\acute{o}xi\mu$. [The best writers are often careless about particular words, thinking of the adjustment of the whole.]

857. $\acute{e}\sigma\tau\iota\nu\eta$.—'there is one point'. $\acute{e}\sigma\tau\iota\nu$ often combines with a relative adverb to form a fresh adverb. $\acute{e}\sigma\tau\iota\nu\eta\alpha$, $\delta\tau\epsilon$, 'sometimes', 'often'. So in Lat. *est ubi*=*interdum*.

859. 'If yonder man is friend of mine, this is a private matter, and the army has no share therein'. $\acute{e}l\delta'$ $\acute{e}mol$ —is Elmsley's conjecture, and is preferable in sense to $\acute{e}l\delta'\sigma\omega$.

861. $\pi\rho\dot{\sigma}\tau\acute{a}\nu\tau\alpha$ —'therefore'. The phrase is idiomatically used, not to express a reason but a fixed resolve. Soph. *Ei.* 820, $\pi\rho\dot{\sigma}\tau\acute{a}\nu\tau\alpha\kappa\iota\nu\acute{e}t\omega\tau\iota\acute{s}$ = 'now'.

863. 'If I am to be evil spoken of by the Achaeans'. Dat. of agent with passive verb for $\iota\pi\acute{o}$ with gen. From $\delta\acute{a}\beta\acute{a}\lambda\lambda\omega$ comes $\delta\acute{a}\beta\acute{a}\lambda\omega\acute{s}$, 'the accuser'.

864. $\phi\acute{e}\nu$ —'O fie!' Expressing contempt rather than sorrow.

$\delta\sigma\tau\iota\nu$ —vaguer than $\delta\acute{s}$, Lat. *qui* with subj.

866. $\pi\acute{o}\lambda\epsilon\omega\acute{s}$ —a rarer form of $\pi\acute{o}\lambda\epsilon\omega\acute{s}$, a remnant of the old gen. in $-\eta\acute{o}$, which latter does not appear in tragedy till Eur. Attic generally disliked the combination $-\eta\acute{o}$. $\nu\acute{a}\acute{s}$, $\lambda\acute{a}\acute{s}$, are genuine Attic forms.

867. 'Stay him so that he uses a temper not accordant to his judgment'; or 'keep him from using such temper as he would', $\mu\eta$ is redundant according to the Gk. idiom which multiplies negatives; it is a little out of place on the second rendering.

868. $\pi\acute{l}\acute{e}\omega\acute{n}\nu\acute{e}\mu$.—*nimium tribuis*, as in *Suppl.* 243, $\nu\acute{e}\mu\omega\acute{r}\acute{e}\tau\acute{a}\phi\theta\acute{e}\nu\acute{w}\pi\acute{l}\acute{e}\omega\acute{n}\mu\acute{e}\rho\acute{s}$. Eur. was not the radical Aristoph. makes him.

869. 'I will rid thee of this fear'.

870. ξύνισθι—from ξύνοιδα. H. urges him to be accessory before the fact without taking any ostensible part in the revenge.

871. συνδράσῃς δὲ μή—'But take no active share therein'. μὴ σύνδρα, μὴ συνδράσῃς are good, μὴ συνδρᾶς (conj.), μὴ συνδράσον bad, though the latter form is very rarely found.

872. 'But if there arise on the part of the Achaeans any riot or rescue, while the man of Thrace is suffering what suffer he shall, stop it without appearing to do so for my sake'. πασχ.—gen. abs., for ἐπικουρ. would require a dat. μή, not οὐ, because the phrase=μή δόκει. χάριν—virtually a prep. and ἐμὴν χάριν=ἐμοῦ χάριν. Other adverbial accus. are τρόφασιν, τέλος, τρόπον, δόδην, ἀρχὴν, πέρας, and δίκην.

876. οὖν—'pray', sarcastic. φάσγανον—for σφάγανον, from σφάζω, cf. θρέψω=τρέψω.

880. 'The tents conceal a number of Trojan dames.' The perf.=a present like οἶδα, δέδοικα, πεφόβημαι, πέφικα, ἔστηκα, δλωλα, κέκτημαι, κέκλημαι, μέμυημαι, πέποιθα. [Some MSS. read κεκείθουσι a Doric form, cf. δεδοίκω, κεκλήγω, πεφύκω.]

882. φονέα—In Lat. *ā* is short, as *Orpheā*, and twice in Eur., in all other places long. It may perhaps in some places be read as one syllable, φονέα.

883. καὶ πῶς—'pray, how?' Cf. 515 n.

885. μέμφομαι—I have a poor opinion of'. So μέμψιν ἔχειν, Aesch. *P. V.* 445.

886. Αἰγύπτιοι.—The Danaides murdered their husbands, fifty in number, sons of Aegyptus, on their wedding-night, the only one who was spared being Lynkeus, whom his wife Hypermnestra saved.

887. 'Utterly depopulated Lemnos of males'. The more usual constr. is found in 948. ἀρδην—contracted from δέρδην, properly means 'lifted up on high'. [When the Argonauts landed at Lemnos they found that the women had slain their own husbands, except perhaps the king Thoas (*Hdt. 6, 138*).]

888. ὡς γενέσθω—'so be it'. ὡς=oὔτως. γενέσθω, better than γενέσθαι of most MSS.

889. 'Send me this lady'. μοι—dat. ethic.

890. πλαθεῖσα—(not πλασθεῖσα) from πλάθω, collat. form of πελάω; this participle is chiefly confined to choral parts.

892. ‘On thy business no less than hers’. χρέος is like χάριν in 874. So Lat. *tuam vicem*.

895. τάφον=ταφήν. Cf. 672.

896. τάδ' δελφ.—‘That these two, brother and sister, side by side on one pyre, twofold grief to their mother, may be buried in the earth.’

898. ‘(And it may be so) for if the army had been able to sail I could not have granted thee this favour: but, as it is, for the god sends not favouring breezes, remain we must, watching quietly for a chance of sailing’.

900. ήραι—*i* doubtful, as in λαν, λώμαι, λαρπός. ὄρωντας may refer back to στρατόν, a noun of multitude. ησυχον, advb., for πλοῦς ησυχος is a very unusual phrase. [όρωντα μ., Herm.’s conj. is a decided improvement, and one MS. has -ῶντα. Dindorf adopts Hartung’s ησύχονς].

905—952. Third Stasimon. ‘Thou, O my native Ilium, no more shalt count thyself as one of cities unsacked: such a cloud of Hellenes shrouds thee round and hath sacked thee with the spear, even the spear. Of thy coronal of towers art thou shorn, and with most piteous stain of smoky flame art all defiled; forlorn one, never more shall I tread (thy streets). At midnight my destruction began, when after banqueting sweet sleep is spread upon the eyes, and my lord had made me cease from song and choral sacrifice, and lay upon his bed, his spear on its peg, watching no more for the thronging sailors entering Ilian Troy. I was arranging my hair in the snood that bound it up, gazing into the mirror’s vista’d light, to sink upon my cushioned bed: then through the city came a ringing shout, and down Troy’s streets the cry was this, “ Sons of the Hellenes, when, oh when will ye have sacked the Ilian citadel and reached your homes ? ” Then left I my loved bed in a single robe like some Dorian maid, but—unhappy—I gained nought by my session at awful Artemis’ shrine. But I saw my bedfellow dead, and am borne away o’er the deep salt sea, and looking back upon my city, as the ship started on her return and sundered me from the land of Ilium, in my misery I fainted from grief, devoting to curses Helen sister of the Dioscori, and the shepherd of Ida, Paris the dread, since his marriage—no marriage that, but some woe

of the avenger—drove me in ruin from my fatherland and exiled me from home. Her may the salt sea ne'er carry back, never may she reach her ancestral home!

906. *τῶν ἀπορθ.*—sc. πολέων, partitive gen. Goodwin, § 169. The constr. is imitated by Hor. *Odes* 3. 13, *fies nobilium tu quoque fontium.*

λέξα—Cf. our use of the word ‘tell’. This fut. may very possibly be passive; for about 100 Greek verbs, most of them with pure stems, have a passive sense in their fut. middle, e.g. *Alk.* 322, ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι.

907. *νέφος*—used of any great number. So Livy 42. 10 *nubes telorum*, and Verg. *Aen.* 12. 254, *facta nube*, cf. Heb. xii. 1 ‘cloud of witnesses’.

910. *ἀποκέκ.*—perf. pass. of *ἀποκείρω*, used here in a middle sense, which accounts for the acc. The phrase *ἀποκείρεσθαι κόμας* is common enough. See also 114 n. For *στεφ. πύρη*. cf. Soph. *Ant.* 124, *στεφάνωμα πύργων | Ἡφαιστον πευκενθ' ἐλεῖν.*

912. *κηλιδ'*.—Pors. makes this dat. and reads *οἰκτροῦστηψ*, but it is doubtful if final *ι* of dat. can be so elided. The acc. is a kind of cognate acc.

915. *ἡμος*—Hom. word. *ἐκ δείπνων = ex cena*, 55 n.

916. *κιδναται*—or *σκιδναται*. Same root as *scindo*, quasi *σκίνδμι.*

918. *καταπαύσας*—It is easy to supply *ἐμέ*, though it may be for *καταπαύσαμενος*, cf. 1108. Various readings so as to introduce an acc. are *χοροποιών* and *χαροποιών θυσιάν.*

921. *ναύταν*—adjectival in sense.

926. *ἀτέρημ. εἰς αὐγὰς*—The allusion is to the vista which meets our gaze when we look into a mirror. The Schol. interprets ‘round’ like *ἀπειρον γαῖαν*, making it a transferred epithet. Weil thinks that the mirror looks at one without ceasing.

927. *ἐπιδέμνιον*—This for *ἐπιδέμνιος*, which would be very otiose, is due to Pors. [Musgrave conjectured *ἐπιδείπνιος.*]

931. *'Ιλ. σκοπιδυ*—i.e. Pergamus. Cf. Homer’s *'Ιλιος ηγεμόεσσα.*

933. The Dorian girls often wore only a single light garment (*χιτώνιον*), fastened with clasps down the side. See Mahaffy, *Gk. Antiquities* p. 46.

940. πόδα.—prob. not technically the ‘sheet’ [*pes* in Catull. 4. 20, *utrumque Iuppiter simul secundus incidisset in pedem*] but of motion generally. Cf. 1020.

945. αἰνόταριν—Cf. Hom. *Il.* 3. 39, δύσπαρις, and for the whole sentiment Aesch. *Agam.* 689, ἐλέναυς, ἔλανδρος, ἐλέπτολις (of Helen), and *Androm.* 103, Ιλίῳ αἰπεωῇ Πάρις οὐ γάμον ἀλλὰ τιν' ἄταν | ἤγάγετ’.

951. ἀν—sc. Helen.

[952—1022. Enter Polymestor the cruel Thracian king: he hypocritically expresses sorrow for Hecuba’s accumulated miseries and excuses his delay in coming. Hecuba puts some searching questions to him about her boy and the treasures sent with him; and on pretence of showing him other treasures hid within the tent she induces him and his children to enter with her.]

953. It seems quite natural that P. overdoing his part should address Priam as well as Hecuba. Nauck and others however condemn the verse.

956. οὐκ οὐδὲν—a stronger form of οὐδέν, whereas οὐδὲν οὐ would mean ‘everything’. Lat. *nihil non*.

957. αὖ—with προξειν *κακῶς*.

958. ‘And the gods stir them up backwards and forwards, introducing confusion, that through ignorance we may worship them’. αὖρ—i. e. prosperity and adversity. φύρουσι—as if they were the ingredients of a pudding. ἀγνωστό—causal dative, Goodwin, § 188. The ignorance is of course ignorance of the future.

960. ‘But why need one lament over these things, advancing not ahead of his evils?’ The metaphor is from the pioneers of an army.

962. ‘If thou blame me at all for’. τι—cognate acc. Goodwin, § 159 note 1: the object of μέμφει viz. με is easily understood from the context.

τ. έ. ἀπονοστάσ—causal gen. Goodwin, § 173. 2. μέμφομαι is followed by two constructions: (1) μέμφομαι τινι τι *obicio aliquid alicui*; (2) μ. τινά τινος (as here). Cf. γράφομαι Φλιππού φέρου.

963. σχέσ—‘restrain it’ (viz. τὸ μέμφεσθαι): more usually ἐπισχέσ: not ‘restrain thyself’ which would rather be middle, but yet is constantly used for ‘stop’.

τυγχάνει—although ηλθεις is aorist. So 1134 δίδωσι and ήν. ‘As it happened I was away in the midland districts of Thrace when thou camest hither, and on my arrival this servant of thine meets me as I am already lifting my foot from the tents’. ποδ' αἴροντι=έξωντι.

967. κλύει—cf. δύων 369 note.

968. αἰσχύνομαι προσβλέπειν—‘I shrink from looking at’. al. προσβλέπων would mean ‘I look upon with shame’, cf. 552 note.

971—was suspected by Porson, who proposed either to place it after 972, or to read καν for ἐν, οὐκ for κούκ. Other editors are more sweeping; Dindorf condemns 970—975, Hartung 973—975.

τυγχάνουσα agrees not with αἰδώς μ' ἔχει but with αἰδοῦμαι for which this is an equivalent: so Ion 927, ὑπεξαντλῶν—αἴρει με (= αἴρομαι). ἵνα—‘wherein’.

972. The object of προσβλέπειν is τοῦτον, to be supplied from δτω. σε which is read generally is omitted in the best MS.

δρθαῖς κορ.—‘with unaverted eyes’, Iph. Aul. χαῖρ' οὐ γὰρ δρθοῖς δημασίν σ' ξερ' εἰσορῶ. Hor. Od. 1. 3, 18, rectis oculis (Bentley’s conj. for siccis).

973. ‘But regard it not as enmity to thee’. She really feared to betray her purpose by the hate gleaming from her eyes. αἰτδ—i.e. τὸ μῆ με προσβλέπειν σε. σθεν—objective gen. after δύσνοιαν. Goodwin, § 167. 3.

μὴ τὴν ιγήσῃ—In prohibitions μὴ λύει, μὴ λύσῃs are good, μὴ λύγιs, μὴ λύσον bad Greek. Goodwin, § 254. See 871 n.

974. ‘And moreover custom also is to some extent the cause that women look not straight at men’. αἴτιον regularly takes acc. and inf.

976. καὶ...γε. ‘Ay, and no wonder’. The phrase is common in tragedy.

τίς χρεία σ' ἔμοι; ‘What need hast thou of me?’ sc. ἔχει. Cf. Homer Il. 11. 606, τί δέ σε χρεώ ἔμειο;

977. ‘Wherefore didst thou send for me from the house?’ τί χρήμα—Goodwin, § 160. 2, cf. χάριν 892 n. ἐπέμψεις=μετε-

πέμψω. The middle often has a causal sense: *γράφω*, 'I write', *γράφομαι*, 'I get written'.

978. *δὴ*—emphasises *ἔμαυτῆς*, giving the reason why solitude was desirable.

979. *ἀπόδονας*—his escort, not before mentioned. Euripides has not explained how the same king was on good terms with both Greeks and Trojans. Probably he had in mind the shifting policy of the Thracian kings of his own day.

983. *σε χρήν*—so the best MS. The others *σὲ χρή*.

986. *εἰπὲ παῖδα εἰ Ι.*—'Tell me if my son yet lives'. Greek emphasises the subject of a dependent clause by making it the object of the principal verb; cf. Eur. *Andr.* 645, *τι δῆτ' ἀ εἴποις τοὺς γέροντας ὡς σοφοί*.

ἔ—i.e. having received him from.

988. *τὰ δ. σε ἔργομαι*. Greeks could say either *ἔργομαι σε* or *ἔργομαι τι*, and here the two constructions are combined: cf. Pind. *Ol.* 6. 81, *ἄπαντας ἐν οὐκώ εἰρετο παῖδα*, '(The king) asked all in the house about the child'.

989. *μαλιστα*—'certainly (he lives)'.

τὸ ἑκένον μέρος—'with regard to him'. *Rhes.* 405, *τὸ σὸν μέρος*.

μὲν—virtually='at any rate'. 'Whatever thy other woes, in him' &c.

990. Notice here and elsewhere in the play the 'tragic Irony' which consists in the speaker's words meaning much more to the audience than to the person to whom they are addressed.

991. 'What pray in the next place wouldest thou learn of me?' Polym. repeats Hecuba's own word *δεύτερον*.

992. Verg. *Aen.* 3. 341, *ecqua tamen puero est amissae cura parentis.*

993. 'Yes, and sought to come hither to thee by stealth'. *κρύφιος*—adj. for adv. Cf. Gray's *Elegy*, 'How jocund did they drive their team afield!' *ὡς*—only in Attic and nearly always 'to' persons.

994. *ὅν ἔχων*—'in possession of which'. With verbs of coming and the like, the participles *ἔχων*, *φέρων*, *δύων*, often mean little more than *cum*, 'together with'.

995. 'Safe, at all events (*γε*) guarded, &c.'

996. 'Nor lust after what is thy neighbour's'. $\tau\delta\ \pi\lambda\eta\sigma\iota\omega\nu=\tau\delta\ \tau\hat{\omega}\nu\ \pi\lambda\eta\sigma\iota\omega\nu$ is a most rare construction. $\pi\lambda\eta\sigma\iota\omega\nu$ being an adverb needs the article before it can represent a substantive. $\xi\rho\alpha$ governs the gen. of the thing aimed at.

997. $\mu\kappa\iota\sigma\tau\alpha$ —'by no means', *minime*; an instance of softening down.

$\delta\eta\alpha\mu\eta\nu$ —'May I but enjoy my present estate'. *Alk.* 335, $\tau\hat{\omega}\nu\delta'$ $\delta\eta\eta\sigma\iota\omega\nu\ e\bar{\theta}\chi\omega\mu\iota\omega\ |\ \theta\omega\iota\omega\ \gamma\eta\eta\epsilon\sigma\theta\omega\iota\omega$. Polym. deprecates covetousness; $\delta\eta\eta\mu\omega\mu\iota\omega$, $\delta\pi\omega\lambda\omega\mu\iota\omega$, and other verbs of enjoying, take a gen. which is perhaps partitive.

998, 9. δ — $\tau\hat{\omega}\nu\tau\omega$ —coming together have offended some critics, it would seem without cause. Brunck reads $\tau\hat{\omega}\nu\tau\alpha$, Porson δ .

1000. $\xi\sigma\tau\iota\omega\ \delta\ \phi.$ —'There is, oh thou that art beloved as thou art now beloved by me'. *P.* What is it that I and my children must know? *H.* Ancient vaults of gold belonging to the house of Priam'. Polymestor in his greedy haste interrupts her, and this accounts for the sing. $\xi\sigma\tau\iota\omega$ followed by the plural $\kappa\alpha\tau\omega\mu\chi\omega\mu\iota\omega$. This *Schema Pindaricum*, i.e. singular verb with plural noun is rare in Attic, cf. Shakespeare, 'His steeds to water at those springs | on chaliced flowers that lies.'

$\delta\ .\ \phi.\ \delta\ .\ \sigma.\ v.\ \delta\ .\ \phi.=\delta\ \xi\chi\theta\iota\omega\tau\epsilon$. [The usual reading is $\xi\sigma\tau\iota\omega\ \phi\mu\iota\omega$. 'let it (viz. $\delta\ .\ \lambda\omega\mu\iota\omega$) be beloved as thou art now beloved by me'. But the objections to this are strong.]

1003. $\tau\hat{\omega}\nu\tau\alpha$ —usually refers to what precedes.

1004. 'Certainly, through *thee*; for thou art a pious man', with especial and bitter reference to his impious treatment of her son.

1008. $\eta\iota\omega\mu\iota\omega$ —'where are' sc. $\epsilon\bar{\ell}\bar{g}\bar{\iota}\bar{\nu}$.

1010. $\gamma\eta\mu\ \dot{\nu}\pi\pi\tau\theta\ell\lambda\mu\omega\sigma\tau\alpha$ —'rising above the earth'. Cf. *Or.* 6, $\kappa\omega\mu\phi\mu\eta\ \dot{\nu}\pi\pi\tau\theta\ell\lambda\mu\omega\tau\alpha\ \delta\epsilon\mu\omega\mu\mu\omega\ \pi\pi\tau\mu\omega\mu\iota\omega$.

1011. $\xi\tau\iota\omega$ —'any more', like French *encore*, a virtually comparative particle. $\tau\hat{\omega}\nu\ \xi\kappa\mu\iota\omega$ —'concerning matters there' = $\pi\pi\mu\tau\ \tau\hat{\omega}\nu\ \xi\kappa\mu\iota\omega$.

1013. 'Where, pray? or hast thou hidden it within thy robes?' η seems better than $\dot{\eta}$. $\kappa\mu\pi\psi\mu\omega\sigma\ \xi\chi\mu\omega\mu\iota\omega$ —Lat. *occultum habes*, stronger than *kékrufas*.

1014. $\sigma\kappa\mu\lambda\mu\iota\omega$ —spoils, stripped from a fallen enemy ($\sigma\kappa\mu\lambda\mu\iota\omega\mu\iota\omega$, I strip), but the word is used in a wider signification here.

1015. 'But where? For here are the enclosures where harbours the Achaeans' fleet'. It would of course be hard for Trojan slaves to hide any large amount of gold. Hecuba explains that the tents of the *women* are private.

1016. 'Are things within quite safe, and is there an absence of males?'

1018. ημεῖς μόναι. The fem. is no violation of Dawes' canon (cf. 237 n.), for she alludes not to herself alone but to all the Trojan women.

1019. καὶ γὰρ—'for in truth'.

1020. λῦσαι πόδα—cf. 940, note.

1021, 2. 'That thou mayest go back with thy children to where thou didst lodge my son'. This is the climax of Hecuba's irony. She means to Hades; Polymestor, not aware that she knew of his treachery, thinks that she means safe away to Thrace.

[1023—1055. Polymestor follows Hecuba into the tents, and the Chorus sing a short ode to prepare the minds of the audience for the cries of Polymestor, who rushes in, his eyes blinded and children slain before his eyes.]

1023. Addressed to Polymestor. ίσως—'equally', i.e. 'none the less'. Thy punishment is as certain as if already inflicted.

1025 sqq. 'Like a man that has reeled and fallen into some harbourless sea, having forfeited thy being thou shalt lose thy dear life. For where liability to Justice and to the gods coincide, deadly, ay deadly is the calamity' with which the offender expiates his crime. [It is impossible that 'to fall from one's dear life' is good Greek for 'to die', and καρδία is rather the seat of feeling than of life. The verses are in all probability corrupt.] ἀντλῶς—not 'a hold' but 'bilge-water'; here and in Pindar of the sea; the radical meaning of the word seems to be that of *stagnant water*. λέγρως—otherwise explained 'by a lurch of the vessel' Pflugk. φλας—an epic epithet, like Homer's φίλον ήτορ. ἐκπέση, the other reading, is not Attic.

1027. ἀμέρτως—possibly means 'having deprived Polymestor of life'; here only is the word used in tragedy. οὐ—the correction of Hemsterhuys for the MS. reading οὐ.

1032. ὁδοῦ—gen. after *ψεύστει*, involving separation, Goodwin, § 174.

1033. θανάσιμον—‘to thy death’ proleptic with *σέ*.

1034. ἀπολέμφ χειρὶ—cf. Judg. 9. 54 (Abimelech to his armourbearer), ‘Draw thy sword, and slay me, that men say not of me, *A woman slew him*’. The dative is causal, Goodwin, § 188.

1035. Polymestor is heard screaming behind the scenes.

1037. ‘Yet again alas for your unhappy butchery’.

1038. ‘Dears, terrible evils have been wrought within’. καινὸν—‘fresh’, and so ‘strange’, ‘terrible’.

1039. ‘Be sure ye shall not escape’. οὐ μή with aorist conjunctive is an emphatic *denial*, with future indic. 2nd pers. sing. a strong *prohibition*.

1040. ‘For I will strike and burst open the inmost recesses of these tents!’ i.e. no seclusion will protect them from his fury.

ἀναρρ.—ἀνα- as in ἀν-οἶγω, ἀνα-πετάννυμι. The doubled *r* represents the pronunciation.

1041. ‘Look! the blow of his heavy hand is sped forth’. The verse is more appropriate in the mouth of the Chorus.

1042. βούλεσθε—The leader of the Chorus asks the other Trojan dames ἐπεισπέσωμεν—Goodwin, § 256.

1044. μηδὲν—adverbial. ἐκβάλλων—‘pulling up’ from the ground.

1045, 6. οὐ,...οὐ—The asyndeton is for effect.

1046. οὐδὲς ἔκτ. &—Triumphantly addressed to the audience, and in strong antithesis to *γῆντας*.

1047. ‘What? didst thou overthrow the Thracian, and hast thou, mistress, the mastery over thy guest-friend?’ τῇ γέρ—expressing mixed admiration and surprise,—‘Can it be that?’

1050. τυφλῷ π. ποδὶ—‘with blind unsteady step’. A favourite phrase of Euripides, found three times in *Phoen.* 834, 1539, 1616: cf. τυφλῇν χέρᾳ ib. 1699, πόδα τυφλόποντι ib. 1550. Milton, *Samson Agonistes*, ‘lend thy guiding hand | to these dark steps’.

1054. ‘But I will depart and stand out of the way of the most formidable Thracian boiling over with rage’. ἐκποθάνει—w. dat. cf. 52 note.

1055. *ζέοντι*—Barnes' correction for the *ρέοντι* of the MSS., which does not offer a very good sense. Dem. *de Cor.* p. 272, *πολλῷ ρέοντι καθ' ὑμᾶς*, is not strictly parallel. Cf. Soph. *Oed.* Col. 434, *διηγήκ' ξεῖ θυμός*. [Verbs with monosyllabic stem in *e* contract only *ee* and *eei*, so *ξέω*, *ξεῖς*, *ξεῖ*, *ξεῖτον*, *ξείμεν*, *ξεῖτε*, *ξείουσι*. Δέω, I bind, is the only exception and is contracted in most forms. Goodwin, § 98 note 1, p. 98.] *θυμῷ*—dat. of reference.

[1056—1106. Polymestor bursts on to the stage like a wild beast, groping and stumbling, his eyes streaming with blood. He dare not leave his children, yet longs to tear his enemies limb from limb, and calls upon Greeks and Thracians for aid. Whither shall he go? To Orion, or Seirius, or the dark ferry which leads to hell?]

1057. *κέλσω*—‘put in’, sc. *τὴν ναῦν*. Delib. conj. Goodwin, § 256. [The forms *κέλλω* and *δέκέλλω* are collateral: so *δύρομαι* and *δδύρομαι*. Cf. 740 n.]

1058. ‘Setting myself on my hands with the movement of a fourfooted mountain beast’. He is moving on all fours. [Porson would read *καὶ κατ’ ἤχον* or *καὶ τύχον* in the sense of *vestigium*=‘foot’. Hermann *ἔπι=ἐπιτιθέμενος* omitting the comma at *κέλσω* so as to govern *βάσιν*.]

1060. *ἔξαλλάξω*—‘shall I take instead’ of my present course? So *ἔξαμειβω*.

1063. *τάλαιψαι*—‘cruel’.

1064. *ποῖ καὶ*—515 n. *ποῖ μυχῶν*—Adverbs of time and place denoting a point in and of the whole govern a partitive gen. *ποῦ γῆς*; *πηγίκα τῆς ἡμέρας*; ‘at what time of day?’ Lat. *ubi genitium?* Cf. 961 n. Goodwin, § 168. *φυγῇ πτώσσουσι*=*φεύγοντος* and so takes an acc.

1066. Polymestor invokes the sun, as king of light, to give him light and heal his eyes. *εἴθε δέσσαιο*—(from *ἀκεσαλ-μην*) ‘O that thou wouldest heal’. *τυφλὸν φέγγος*=blindness. [Reiske conjectured *νέφος* for *φέγγος*. Weil reads *ἐπαλλάξας*=‘having substituted’.]

1069. ‘I perceive the stealthy step of women near’. The Greeks did not accurately distinguish between the various senses, so *κτύπον* *δέδορκα*: *αισθάνομαι* is usually ‘I perceive with my eyes’. 1290 n.

1070. *ἐπόξας πόδα*—‘having rushed’. *ἐπάσσω* is transitive; a force given to it by the preposition. *Aj.* 40, *καὶ πρὸς τὸ*

δυσλόγιστον ὡδ' ἦξεν χέρα; ‘And wherefore darted he thus his senseless hand?’

1071. ‘Can I be glutted with their flesh and bones, making myself a banquet on the brutes, winning for myself their destruction as a compensation for my maltreatment?’ *ἀντίπονα* in apposition with *λωβάν*: cf. *Or.* 8, *σφάγιον έθετο ματέρα πατρόφων παθέων ἀμοιβάν*.

1076. *βάκχαις* “*Αι.*—‘hell hounds’. Polymestor dare not go far from the tents lest his children’s bodies may be mutilated.

διαμοιρᾶσαι—Cf. 1107 *φέρειν*. *Alk.* 230, *πλέον ἢ πελάσσαι*.

1077. ‘Butchered, food for dogs and outcast on the cruel mountain side’.

1079. *κάμψω*—‘tack’. [Formerly translated ‘bend my knee’, i.e. rest, but it seems better to make the metaphor of a ship begin from this word.]

1080. ‘Gathering up my linen robe like some ship with sea-going rigging, having as my children’s guard rushed upon this deadly lair’. *δπως*—of comparison, 398 n. *πέσματα*—usually the hawsers which bound the ship to the shore, here the rigging. *κοτραν*—wild beasts’ lair, not the couch on which the dead children lay.

1085. ‘How intolerable the evils which have been wreaked upon thee’. *ἔργασται* is usually active after the time of Sophokles: but here as 1087 is spurious it must be active: cf. 264 n.

1086. *τάπιτίμια*—sc. *ἴστιν*.

δράσαντι—The Greek theory of retribution was that it was as certain to follow guilt as the night to follow day, *δράσαντι παθεῖν* as the proverb put it. Cf. *Eur. fragm.* η δικη...σῆγα καὶ βραδεῖ ποδὶ | στειχουσα μάρψει τοὺς κακοὺς δταν τύχη. *Hor. Od.* 3. 2. 31, *raro antecedentem scelestum | deseruit pede poena claudio*.

1087. Inserted from 722.

1090. ‘O race rejoicing in steeds and inspired by Ares’, i.e. warlike.

1094. ή and μή in iambics form a crasis with οὐ, cf. 1249 n.

1100. ‘Shall I fly up to the lofty halls of heaven where Orion or Seirius darts from his eyes flaming rays of fire, or

shall I in my misery rush to Hades' black ferry?' Ορλων—in Greek the ο is doubtful, in Latin always long. Orion was the Nimrod of Greek mythology, a mighty hunter, and after death became a constellation which rose soon after the summer solstice. ἀμπτάμενος=ἀναπτάμενος from ἀνίπτομαι a collateral form of ἀναπέτομαι. Goodwin, p. 243 s.v. πέτομαι. Cf. ἀμβήσει 1263. Σέριος—properly 'scorching' sc. ἀστήρ. Otherwise known as the dog-star, cf. Verg. *Aen.* 10. 274, *Sirius ardor, | ille sitim morbosque ferens mortalibus aegris | nascitur, et laevo contristat lumine caelum.* ἀφίησιν belongs in sense both to Ορλων and Σέριος, in grammar only to the latter. Αἴδα πορθμὸς—the Styx.

1107. ξυγγνώστα—'it is pardonable', pl. for sing.: so ἀδύνατά ἔστιν, 'it is impossible', χαλεπά ἔστιν. Verg. *Aen.* 1. 667, *frater ut Aeneas—iactetur nota tibi—*'it is known to thee how &c.' [The Chorus advise suicide.]

κρείστον' ἡ φέρειν—'too heavy to bear' cf. Soph. *O. T.* 1293, τὸ γὰρ νόσημα μεῖζον ἡ φέρειν. ἔξαπαλλάξαι—act. for mid. 918 n. ζόης has been substituted by modern edd. for MS. ζωῆς which does not scan.

[1109—1131. Agamemnon attracted by the uproar joins them, and asks Polymestor who has done the deed. Polymestor longs to clutch Hecuba and tear her limb from limb. Agam. advises less savage measures, saying that he will judge the matter.]

1109. 'For in no quiet tones hath Echo, child of the mountain rock, cried aloud through the host'. This beautiful metaphor illustrates the way in which many a Greek myth arose. Cf. Aesch. *Ag.* 477, κάστις | πηλοῦ ξύνουρος διψία κόνις.

1112. ήσμεν—'had we not known'. This reading is derived from the Etymologicum Magnum (about A.D. 1000); the MSS. reading ισμεν is clearly wrong. The best Attic forms are ὥδη, ὥδησθα, ὥδει, ὥστον, ὥστην, ὥσμεν, ὥστε, ὥσαν.

1113. παρέσχεν—'would have occasioned'. ἀν is not necessary, cf. the Lat. *sustulerat*=*sustulisset*, Hor. *Od.* 2, 17, 28. [Many editors read παρέσχ' ἀν, but as Elmsley remarks Eur. would have written this παρέσχεν ἀν.]

1114. γαρ—(I appeal to thee) 'for'.

1116. η—out of the verse, as φεῦ 956.

1119. σοι—dat. incommodi. δοτις ήν ἄρα—‘Whoever he was’, 511 n.

1120. ‘Nay destroyed me not but worse’: i.e. οὐ μόνον ἀπώλεσε. For a similar correction cf. 948, γάμος, οὐ γάμος ἀλλὰ κ.τ.λ. Liv. 39. 28, *nec cum Maronitis, inquit, mihi aut cum Eumene disceptatio est, sed etiam vobiscum Romani.* μειζόνως—Many of these forms are found in Attic writers: Thucydides uses ἐνδεεστέρως, ἀσφαλεστέρως, χαλεπωτέρως, μαλακωτέρως, ὑποδεεστέρως: Sophokles, μειώνως: Euripides, εὐλαβεστέρως.

1122. τί φύε;—‘What say’st thou?’ a formula of surprise. Note the *i* subscript.

σὺ...σὺ—Emphatically repeated. A. cannot believe his ears.

εργασσο—mid. not pass. cf. 1085 n.

1125. εἰπὲ ποῦ ἔστιν—‘tell me where he is’, δπον is more usual.

1127. οὗτος—‘ho there’, *heus tu*. The expression could only be used by a superior to his inferior, the barbarian Polymestor being as inferior to Agamemnon as an Indian rajah to the Viceroy of India.

τί πάσχες;—‘what ails thee?’

1128. ‘Let me go that I may lay on her my raging hand’: Agamemnon had caught hold of him. ἔφεναι=ώστε ἔφειναι. μαργάρω—desideratives from substantives and adjectives are formed in -άω and -άιω; so θανατάω, ‘I long to die’, from θάνατος ‘death’: φονάω, ‘I thirst for blood’.

1129. τὸ βάρβαρον—‘thy savagery’, viz. ‘the non-Hellenic idea that he might take summary vengeance. Euripides throughout draws a contrast between Savagery as represented by Polym. and Hecuba, and Law as typified in the Greeks. He goes so far however as to make Agamemnon almost an Athenian dikast.

[1132—1182. Polymestor shortly excuses his crime: if he had not slain the boy there would have been a nucleus for the Trojans and a second Trojan war with desolation for Thrace would have taken place. He then gives a detailed account of the way in which his children had been butchered and his own eyes put out.]

1182. λέγοιμ' ἀν—‘I will gladly speak’, modified future.

1134. Σθεστι—historic present. τρέφαν=ἴνα τρέφοιμ.
Goodwin, § 265.

1135. ξωντος—‘suspicious’. Verbs in -τος are usually passive; but we find in an active sense πιστός, ‘relying’; μεμπτός, ‘blaming’; ἄγευστος, ‘not tasting’; ἄψαυστος, ‘not touching’; and others.

1137. προμηθίᾳ—see 795 n.

1139. διθοίσῃ, ξυνοικίσῃ—are irregular after the historic ξδεισα, but not so much so as to necessitate the optative being substituted. Cf. 27 n.

1140. ‘That one of the house of Priam was alive’. Κάντα, predicate.

1141. αῖα—for γαῖα to suit the metre, only found in Homer and tragedians.

1142. έκατα—‘in the next place’. τάδε—‘yon’, pointing at them.

1143. Cf. Thuc. 1. 11. (The Greeks at Troy) ‘on their arrival conquered the Trojans in battle,—this is clear, for else they would not have been able to build the rampart for their camp,—and evidently not even here did they employ all their forces, but turned their attention to farming the Chersonese and to freebooting’.

1143. γειτόνες Τρώων, ‘neighbours of the Trojans’. [This is better than translating Τρώων *Trojanorum causa*.]

‘And that evil might befall us from which we were lately suffering’.

1146. ὡς—with the future participle gives the *avowed* reason, 511 n.; ‘pretending to be about to tell me’.

1148. μόνον—not inconsistent with σὺν τέκναις, but apart from the rest of the camp and therefore where no aid could reach him. *Med.* 513, ξὺν τέκναις μόνη μόνοις.

1149. εἰδεῖη—optative after historic present.

1150. κάμψας γόνυ—i.e. resting.

1151. χειρὸς ἐξ ἀριστερᾶς—‘on my left hand’. [χεῖρες of all the MSS. is an evident mistake; the correction is due to Milton.]

1152. ὡς δὴ—‘as if forsooth’. δὴ, δῆτα often, δῆθεν always is sarcastic.

1153. [Θάκους ξένονται—This is Hermann's emendation for 'θάκουν' and is preferable on two grounds. (1) The augment is not as a rule omitted in Attic Greek, nor can the ε be prodelided after the diphthong of κόραι. (2) The sense is considerably improved.] κερκίδα, cause for effect, lit. the shuttle, here the garment spun. Ἡδωνῆς χερός—'of Edonian make'. The Edonians were a Thracian people, and Edonian means little more than Thracian. ὑπ' αὐγῆς—'bringing them under the rays of the light', hence the acc. Goodwin, p. 181.

1155. κάμακα—'spear', part for the whole, properly only the shaft. Θρηκίαν—gives the reason why the women wished to see it.

1156. γυμνόν μ' ἔθηκαν—'they stripped me of'. γυμνός, with other words signifying separation [e.g. κενός, ἔρημος,] govern the gen. Goodwin, § 174.

διπτύχου στολίσματος—'my twofold equipment', i.e. probably, as Weil with one Scholiast suggests, the two spears which heroes carried [not the spear and cloak, for τούσδε πέπλος seems to show that he still had his garments, nor would these be much protection.]

1158. 'Kept dandling them in their hands, that they might be far from their father exchanging them with successions of hands', i.e. passing them from hand to hand. [χερῶν is doubtful, the two best MSS. having διὰ χερός (which is unmetrical) written over an erasure. χερῶν is very awkward after χεροῦν in 1158.]

1159. γένοντο has more MS. authority than γένοιτο. Neuters plural usually take a singular verb, but exceptions occur. See 839 n. The verse is deficient in caesura.

1160. κάτα=καὶ εἴτα. In a crasis an ε is subscript only when the second word contains an ε: thus κάς for καὶ εῖς. ἐκ—'following'. πῶς δοκεῖς;—'Can you believe it?' often inserted thus parenthetically. Hipp. 446, τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν.

1161. λαβοῦσται—supply αἱ μὲν to correspond with αἱ δέ, 1162.

1162. 'While others like enemies clutched and held my hands and limbs'. ['Like enemies' is, it must be confessed, very feeble, πολεμίων being a word of wide but not intense meaning, and is much weaker than e.g. ἐχθρός, cf. Xen. Anab.

1. 3. 12 ὁ δ' ἀνὴρ... χαλεπώτατος δ' ἔχθρος φέντε πολέμους γένεται. A man may be at war with another because their countries are at war and yet have no feeling of personal hate against him. The emendation of Mr A. W. Verrall πολυπόδων is worth considering, being much more graphic, and the change is slight. 'Devil fish' grow to great size and strength in the Mediterranean.]

1165. 'Whenever I tried to lift up my face'. ἐξανισταΐην—optative of repeated effort. *Iph. Taur.* 325, ἀλλ' εἰ φύγοι τις, ἄπεροι προσκείμενοι | ἔβαλλον αὐτούς.

1166. κόμης—'by the hair', partitive genitive.

1167. πλήθεα—'by reason of the crowd', or as our idiom is 'for the crowd', causal dative.

1168. πῆμα πῆματος πλέον—'Woe greater than woe', i.e. the intensity of the evil demands some stronger name.

1170. πόρπας—'buckle-pins', the instrument with which Oedipus put out his eyes, *Phoen.* 62, χρυσηλάτοις πόρπαισιν αἰματίας κόπας, connected with πείρω, pierce.

1172. ἐκπηδήσας—'having bounded forth'. Tmesis is not rare in tragedy, especially in the choruses, and in almost all cases a monosyllabic word stands between the component parts. Very rarely the preposition follows as at 504, Αγαμέμνονος πέμψαντος, ὡς γύναι, μέτα.

1173. κύνας—The metaphor is of some great wild beast which turns the tables on the dogs.

1175. τοιάδε πέπονθα—'thus have I suffered'. The cognate accusative is often represented by a neuter adj. or pronoun: the full phrase would be τοιάδε (*παθήματα*) πέπονθα.

1178. τῶν πρὸν—'of the ancients'. εἴρηκεν κακῶς—'has spoken ill of'. εὖ (κακῶς) λέγω (εἴρηκα) takes an acc. like εὖ δρᾶν τινά.

1179. λέγων ἔστιν—an idiomatic form of λέγει, cf. ἦν ἀνέχων, 122. [Porson, after Stobaeus, amends ἦν νῦν λέγει τις ἡ τάλιν, which is neat; but the change does not seem needed.]

1180. συντεμὼν—'in brief', 'to be concise' = συντόμως εἰπών.

1182. 'He who at any time comes into contact with them knows this well'. δέ—with the article and participle, loses its signification 'always' and is usually placed between the two,

but Aesch. *Prom.* 973, θῶπτε τὸν κρατοῦντ' ἀλ. Cicero (*in Ver.* 5. 12. 29) borrows the idiom, *omnes Siciliae semper praetores.* ἔπισταται—‘knows well’, Plato opposes ἐπιστήμη, *exact knowledge*, to δόξα. [Strangely enough no writer has more bitter sayings against women than Euripides and yet few have drawn finer characters than Polyxena, Iphigeneia and Alkestis: ‘the poet, who was openly reviled in his own day as the hater of women and traducer of their sex, has come down to us as their noblest and most prominent advocate in all Greek literature’.]

1183. τοῖς σ. κακοῖς—‘by reason of thy woes’, causal dative.

1184. μέμψῃ—subj. μὴ μέμψῃ the reading of some MSS. is bad Greek.

1185, 6. Probably spurious. As the verses stand ἐπίθεσοι must = ‘unjustly hated’ which seems impossible. Hermann’s correction ἀντάριθμοι for εἰς ἀριθμόν through a gloss Ισάριθμοι is clever: Hartung substitutes πολλῶν for πολλαῖς: Porson reads πολλαῖ γὰρ οὐδὲν εἴσοι: Reiske τῶν καλῶν. But the verses appear to be past mending, being the insertion of a copyist who wished to qualify and expand 1183, 4.

[1187—1237. *Hecuba* (to Agam.) ‘Let no specious pleading make the worse appear the better cause’: (turning fiercely to Polymestor) ‘I will expose thy subterfuges, thy greed slew my boy. Why didst thou not, while Troy yet stood, kill him or send him a prisoner to the Greek camp? Again, thou shouldest have given the gold to the Greeks when they needed it, but that thou still holdest. If thou hadst safely guarded my son thou wouldest have gained fair repute and have found in him a treasure to supply thy lack of money; now, thou hast lost all! (To Agam.) ‘Thou wilt be villain if thou shalt help him’.]

1189. ἔδρασε—sc. ὁ ἀνθρώπος understood from ἀνθρώπου. For the sing. cf. *Androm.* 421, οἰκτρὰ γὰρ τὰ δυστυχῆ | βρούοις ἄπασι κἄνθυραῖς ὥν κυρῆ.

1190. σαθρὸς—‘unsound’.

1191. τᾶδικα—‘injustice’, subject of δύνασθαι [or ‘to make a good defence of injustice’, 1178 n. In either case, the sophistic and rhetorical plan of making the worse appear the better reason is alluded to.]

1192. τάθε—i.e. τὸ εὖ λέγειν τᾶδικα. ἀκριβός—‘learn accurately’, ‘reduce to a system’, with a disparaging sense of subtle refinement.

1193. θέντιντ' ἀν—more idiomatic than the variant δύνανται: they find out at last that they have not been so clever as they thought.

1194. ἀπάλλοντο—‘are wont to perish’. See 598 n. Goodwin, § 205. 2.

1195. ‘And so stands thy relation to me by way of prelude, now I will turn to him and will answer him with my words,—thou who sayest that in removing a double toil from the Achaeans thou didst slay my son.’ διπλοῦν πόνον—i.e. a second siege of Troy. ἀπαλλάσσων—the present often gives the aim or effort of an action, and so Nauck’s ἀπαλλάξων is not needed. οὐ φῆς—for the abrupt change of person cf. Xen. *Anab.* 1. 3. 20, καν μὲν γέ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. ‘Αχαιῶν—of. 1141 sq.

1198. ἔκαπι—a Doric form; others used in tragedy are Αθάνα, δάρος, κυνάγος, ποδάγος, λοχάγος, ξενάγος, δπαδός.

1200. ἀν, ἀν—cf. notes on 359, 742.

1201. In bitter allusion to Polymestor’s words 1175, τοιάδε σπεύδων κ.τ.λ.

1202. πότερα κηδεύσων—‘didst thou mean to make a marriage alliance with one of them?’ i.e. with a Greek family.

1203. η τὸν αἰτίαν;—‘or what other reason?’ cf. 1264, η ποιώ τρόπῳ;

1206. βούλοιο—the optative suggests the improbability that Polymestor will speak the truth.

1207. καὶ κέρδη τὰ σὰ—‘ay, and thy gains’, i.e. thy greed.

1208. ἐπειδίδαξον—‘or else tell me’; cf. Soph. *Oed. Tyr.* 390, ἐπει φέρ’ εἰπέ.

1211. Ή—‘I say’, resumptive, τι taking up the question of 1208.

1212. θέσθαι χάριν—‘to win thyself grace in his eyes’. The middle sense is to be noted.

1214. έσμέν—‘Now that we are no longer in prosperity’. So the two best MSS., the rest ημεν. ἐν φύᾳ—a common metaphor.

1215. ‘And the city showed by its smoke that it was in the enemy’s hand’. Cf. Aesch. *Ag.* 818, καπνῷ δ’ ἀλούσα νῦν

ἔτ' εὐσημος πόλις. [The verse halts somewhat and no satisfactory correction has been made. Canter conjectured *κατρός* = 'cum hostium manu nihil nisi fumus vestigia urbis significaret'. Weil for *ὑπό* reads *δαμέν* 'subdued by the enemy'.]

1216. *κατέκτας*—from stem *κτα-*, a collateral form of *κτείνω*: *ἔκταν*, *ἔκτας*, *ἔκτα*, *ἔκτάμεν*. So *ἔβην* from *βαίνω*, *ἔπτην* from *πέτομαι*, *ἔφθην* from *φθάνω*, *ἔδραν* from *διδράσκω*, *ἔδυν* from *δύω*, and others. Goodwin, § 125.

1217. *φανῆς*—‘in order that thou mayest be seen’, aorist passive. [*φανεῖ*, fut. mid. has less authority=‘how thou wilt be seen’.]

1218. *εἴπερ γέθε*—the imperfect indicative implies that the excuse was false. Goodwin, § 220. 1. a. (2).

1219. *τοῦδε*—i.e. Polydorus, who has been alluded to 1216.

1223. *τολμᾶς*—‘canst not bear’, *in animum inducis*, cf. 332.

καρτερεῖς—‘persistest’.

1224. *καὶ μῆν*—‘and look you’, introducing a new phase of her argument, cf. 216 n. *κλέος* [$\sqrt{\kappa\lambda\epsilon\tau}$, ‘reputation’, whether good or bad, from Indo-Germanic $\sqrt{\kappa\kappa\tau}$. Cf. Lat. *gloria*.]

1226. Cf. Ennius, quoted by Cicero, *Lael.* 17. 64, *amicus certus in re incerta cernitur*. Shakespeare, *Haml.* III. 2. 217:

‘Who not needs shall never lack a friend,
and who in want a hollow friend doth try,
directly seasons him his enemy’.

ἀγαθοί=*οἱ ἀγαθοί*, by crasis, so *ἀνήρ*=*ὁ ἀνήρ*.

1227. ‘*donec eris felix multos numerabis amicos*’. a50’ *ἴκαστα*—‘in each case of itself’, Lat. *ultra*.

1228. *ὁ δὲ*—Polydorus. *εἰ ἔπαντζες*—‘if thou wast in want’. Goodwin, § 220. 1. a.

1230. *ἐκεῖνον ἄγδρα*—Agamemnon.

1231. *παιδές τέ σοι*—sc. *οἴχονται*. [Porson places the comma, not after *σοι*, but after *οἴχονται*: when we must supply *πράσσονται* *ώδε*.]

1232. *ώδε*—with a scornful gesture.

1234. *οἰς ἔχονται*—sc. *πιστὸν εἶναι*.

1236. 'We shall say that thou takest pleasure in the wicked and art thyself of like nature'. *αὐτὸν* gains emphasis from its prominent position.

1237. Hecuba suddenly seems to remember that she is but a captive slave, and in a manner apologises for the vehemence of her words. [It is noteworthy that Hecuba's speech 1187—1237 has exactly the same number of verses as the corresponding one of Polymestor, 1132—1182].

1238. *φεῦ φεῦ*—'well, well', usually but not always 'particula dolentis'.

[1240—end. Agamemnon decides against Polymestor, who turns upon Hecuba and foretells her change into a cur (the origin of *κυνὸς σῆμα*), the murder of Kasandra and of Agamemnon himself. Agamemnon orders him away to banishment, Hecuba is to bury her dead, the Chorus of Trojan women to repair to their several masters, time for sailing is at hand. The Chorus end up the play with a short expression of enforced submission.]

1240. *διχθαῦ*—the predicate in Greek is often put in the plural where we should have expected the singular; cf. 1107 n.

1242. *λαβόντα*—not *λαβών*, because in an accusative and infinitive clause after *αἰσχύνην φέρει*.

1243. *ἐμὴν χάριν*—'for my sake', cf. 873 n.

1244. *οὐτ' οὖν*—'nor indeed', *οὖν* resumptive. *'Αχαιῶν*—sc. *χάριν*.

1245. *ἔχης*—depending grammatically on *δοκεῖς*, not on *ἀποκτεῖναι*, as it strictly should; the mood implies that she charged him with still wishing to keep the gold.

1247. *ῥάδιον*—'a light matter'.

1249. *μὴ ἀδικεῖν*—to be pronounced *μάδικεῖν*. *φύγω*—de-liberative conjunctive, Goodwin, § 256.

1251. *τλῆθι*—'put up with'.

1252. *γυναικὸς ήστσώμενος*—'worsted by a woman'. The genitive may either be due to the comparative notion in the verb, or, as seems more likely, the genitive of the agent (fairly common in poetry, e. g. Soph. *Aj.* 807, *φωτὸς ήττα-τημένη*), a variety of the genitive of the source.

1253. *τοῖς κακίστι*—'to my inferiors'.

1254. Most MSS. give this verse to Agamemnon, but most editors follow Hermann (who says 'regem semel dixisse sententiam sat est') in assigning it to Hecuba.

1256. Cf. *Alk.* 691, χαῖρεις ὁρῶν φῶς πατέρα δ' οὐ χαῖρεις δοκεῖς; παιδὸς—'for my child'.

1259. ἀλλ' οὐ τάχα—sc. χαιρήσεις.

1260. ὅρους—'to the boundaries'; this accusative of the place whither, without a preposition, is poetical. Cf. *Bacchae* 5, πάρειμι Δίρκης νάματ' Ἰσμηνοῦ θ' ὑδωρ.

1261. μὲν οὖν—'nay but shall have hidden thee fallen from the mast head'; cf. *immo, immo vero* in the Latin dramatists, used to correct a former statement.

1262. 'At whose hand shall I meet with a forced leap'. τοῦ; = τίνος;

1264. ὄποντέροις νέστοιστ—i.e. with wings upon my back.

1265. The accounts of the metamorphosis and death of Hecuba are, as might be expected, very various. Kynossema (*κύνος σῆμα*) was a promontory in the Thracian Chersonese which was supposed to gain its name from her: Ov. *M.* 13. 568 sq. *rictuque in verba parato | latravit conata loqui. Locus extat et ex re | nomen habet.* Juv. 10. 271, *torva canino | latravit rictu.* Ov. *M.* 13. 565 makes the Thracians stone her to death because of her murder of Polymestor, when she was changed into a dog. Cicero, *Tusc. Disp.* 3. 26, *Hecubam autem putant propter animi acerbitudinem quandam et rabiem singi in canem esse conversam.* Plaut. *Menaechni*, 701—705.

1267. δὲ Θρηξί μάντις—'the Thracians' seer', the dative differing little in sense from a genitive, cf. *Phoen.* 17, ὡς Θρηξίσιν εἴπεροις ἀναξ. [Herodotus 7. 111, 'the Satrae possess the oracle of Dionysus; this oracle is on the highest mountains; the Bessi are those Satrae who give forth the oracles of the shrine, and it is a priestess who delivers them as at Delphi, and (this oracle) is no more intricate'.]

1268. ἔχρησεν—of the god, *ἔχρησα* would mean 'consulted the oracle'.

1269. 'No, for if he had' &c., sc. *εἰ* *ἔχρησεν*.

1270. 'Shall I die where I fall or survive and live my life out there?' (ἐκ- intensive). [Musgrave says of *ἔκπλήγω βλον*, 'hoc cum θανώσα coniunctum ridiculi aliquid habet; cum ζῶσα tautologici'. So he conjectures *πότμον*, Brunck *μόρον*,

while Weil would change ἐκπλήσσω into ἐκστήσω, i. e. μεταβαλῶ βίου εἰς τάδε.]

1272. η̄ τὶ comes in parenthetically between the substantive and the article and pronoun qualifying it, and is equivalent to η̄ τὶ δλλο; cf. 1203 n.

1273. κυνὸς σῆμα—cf. 1265 note.

1275. καὶ...δέ—‘yes and’, the word between being emphatic.

1276. ἀνέπτυσα—cf. 382 n.

1278. μήπω—a modest equivalent of μήποτε. Cf. Soph. El. 403, οὐ δῆτα· μήπω νοῦ τοσόνδ' εἶην κακόν. Τυνθαρίς παις—Klytaemnestra: the phrase is pleonastic. Cf. Goodwin, § 129. 9.

1279. τοῦτον—so. κτενεῖ.

1280. οὐδός—heus tu, 1127 n.

1281. The construction involves an ellipse:—‘ You may kill me if you like, but it will avail you nought, since &c.’ The murder thus prophesied is told in the *Agamemnon* of Aeschylus. Strictly speaking, *Mykenae* was the royal city of Agamemnon, but in the time of Euripides the neighbouring town of Argos had put it into the shade.

ἀμμέναι—‘awaits’ = ἀναμένει.

1282. οὐχ Ὡξεῖ—‘drag him forth’. οὐ with the future interrogative is a strong command, Soph. Phil. 975, οὐκ εἰ; = ‘begone’.

1284. εἴρηται—‘I have said my say’, for the force of the tense cf. 236 n. νήσων ἔργμαν depends upon ποι, cf. 455; Goodwin, §§ 168, 182. 2. For the penalty, cf. Od. 3. 270 (Aegisthus), δὴ τότε τὸν μὲν δοιδὸν ἄγων ἐς νῆσον ἔργμην | κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι.

1286. καὶ λιαν=vel maxime, καὶ intensive, cf. καὶ μάλα, καὶ πολύ.

1287. διπτύχους—‘two’. So Luer. *duplices oculos*.

1290. πομπίους—‘to convey us’, active. ὄρῳ—The Greeks did not accurately distinguish between the various senses, cf. with ὄρῳ πνοάς, Aesch. *Septem*, κτύπων δέδορκα. Cf. 1069 n.

1294. τῶν δεσποσύνων μόχθων—the evils of servitude: cf. Aesch. *Persae* 587, οὐκέτι δεσμοφοροῦσιν δεσποσύναισιν ἀνάγκαις.

METRICAL NOTES.

59—99. Anapaestic: the difficulties are in the following lines:—

62. λάβετε φέρ | ετε πέμπ | ετ' δέλρ | ετέ μον. The four short syllables in the first foot are counted as equivalent to an anapaest, —~, and are justified by the rapid and excited tone which Hecuba assumes. The δέμας of Porson is not necessary.

69. τι ποτ' αἴρομαι ἐννυχός οὔτω. A paroemiac, unless we insert ἀρ' before αἴρομαι, when we have a full but rather ugly anapaestic dim.: Hartung, contrary to all authority, suggests ἐννυχίοις.

76. φοβεράν | δψιν ξμ | αθον ἔδα | ην. The 3rd foot like the 1st in 62. ίδον (i.e. είδον with augment omitted) has been suggested after δψιν.

83. τι νέον, final syllable is lengthened in pause.

90, 91. Dactylic lines, as are 74, 75. The reading ἀνάκτως removes all difficulty. If ἀνάγκη in 90 and οἰκτρῶς in 91 be retained, then οἰκτρῶς may be repeated and καὶ τόδε μοι δεῖμ' read, the final syllable being elided by *synapheia*.

100—154. Ordinary anapaestic system.

155—177. Anapaestic, spondees predominating: the difficulties are in

164, 5, two paroemiacs together. νῷν is inserted by Musgrave after δαίμων.

168, dactylic.

169. ἀγαστὸς ἐν φάει, dim. iamb. brachycatalectic.

170, 171. Two paroemiacs together as in 164, 165. Herm. puts ποὺς in 170 and reads γηπαλη.

178—215. Anapaestic, difficulties being in

186. τὶ ποτ' ἀναστένεις. A trochaic or dochmiac interspersed. — — — — —

188. τὶ τὸδ' ἀγγέλλεις. To correspond with 186 Herm. read τὶ δ' οὐ τὸδ' ἀγγέλεῖς.

191. Πηλείᾳ γέννη, anapaest. monom. hypercat. Herm. reads Πηλείδᾳ, γένν', the ἀ cut off by *synapheia*.

194. μάνυσον, μάτερ, anapaest. monom. hypercat.

201, anapaest. dim. brachycat.

202, anapaest. monom. hypercat. Herm. amends

* * * ἔχθισταν
ἀφῆτε τὸ ὄρσεν δαίμων.

209, 210. Cf. 168, 169.

215. Not a paroemiac, as it should be at the end of a system. Musgrave amends ξυντυχίᾳ κρέσσον' ἔκυρσεν.

444—485. Glyconic, the base of which is a trochee; in Latin glyconic=trochee or spondee followed by two dactyls. Observe that the lines generally begin with a single syllable, long or short, and then break into a daetyle followed by trochees or spondees. Observe also that the concluding lines of στρ. α' and ἀντιστρ. α' have 11 syllables, and that in 474 and 483 a spondee is put for a dactyl.

629—657. Dactylico-trochaic, with rather frequent spondees: 632, 641 must be scanned as *antispasts*, i.e. iambic followed by trochee, any equivalent foot being substituted: thus

Ἄλεξανδρὸς || εἰλατῇ ναν κακὸν | τῷ Στή || μούντιδε | γῷ.

633—642, preponderance of short syllables, which must be contracted: as

ε̄ | ταμεθ' ἀ̄ | λιον̄ ἐπ' | κ.τ.λ.

684 sqq. In the irregular lyric utterances of Hec. we find the general *dochmiac* character (of which according to Herm. there are 48 varieties). The simplest form is — — — — —. Iamb. dims. and trims. are interspersed; but we are not to expect a correspondence of str. and antistr.

906—952, dactylico-trochaic.

1025—1034, dochmiac, the long syllables being sometimes resolved. 1030 is pure dochmiac. In 1033 *λω* is to be counted as one syllable; with the ordinary reading *Aλσαν*, the *-αν* would have to be shortened.

1056—1084. The metre here is very irregular: there is a preponderance of anapaests and dochmiacs. Thus

1056, anap. dim., reading due to Herm.

1057, anap. paroemiac.

1058, dim. dochm.

1059, dim. dochm. with resolved syllables; observe quantity in *πολαν*.

1060, 1, anapaest. dim.

1062, dochm. preceded by a resolved cretic (—~—) *Iλαδδας*.

1063, dochm. dim.

1064, anap. dim.

1065, anap. monometer.

1066, doch. dim.

1067, trim. iamb. brachycatalectic.

1068, doch. monom.

1069

1070

1071 } , different anapaests.

1072

1073

1074, doch. dim.

1075 } , anapaests.

1076

1077, dochmiac.

1078, dochmiac + final cretic: text corrupt.

1079, anapaest. monom. hypercat.

1080, two creticas, unless *ἄτε* or *ώς* be read, when line is dochm.

1081, dochmiac.

1082, anapaest. dim.

1083, iamb. dim. brachycat.

- 1084, iamb. dim. brachycat.
1088—1105, dochmiac, cretic, iambic and trochaic.
1088, 9, doch. monom.
1090, doch. dim.
1091, troch. dim. *↳* one syllable. Cf. 1099.
1092, iamb. monom. + cretic.
1093, troch. dim. cat.
1094, iamb. trim. *↗* coalesces with *οὐδεῖς*.
1095, iamb. monom. hyper.
1096, iamb. dim.
1097, troch. dim. cat.
1098, troch. monom. hyper.
1099, troch. dim.
1100, two creticas resolved.
1101, cretic monom. resolved.
1102, troch. dim. cat.
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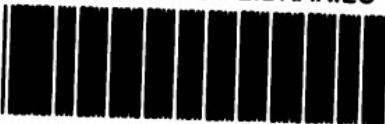
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